BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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EARTH, NOT HEAVEN, MAN'S HOME.

We intend giving, from time to time, a few *extracts* from the writings of believers in the personal advent and reign of Christ upon this earth, yet future. The following is from the work of GERARD T. NOEL, A. M., of England.

EXTRACT No. I.

It has been amongst the arguments derived from analogy in favour of a future state that, otherwise, the disorders and inequalities of human condition, the calamities of virtue, and the successes of vice, would seem to cast a shade upon the moral government of God. But while this idea has pressed closely upon the thoughtful, it has been their habit to look out for the *adjustment* of these disorders, not in the *scene* in which they have existed, but in a scene which has never exhibited a single trace of the same disaster. But is this habit of thought consistent either with our *natural expectations* or with the real *statements of revelation?*

Is it consistent with *our natural expectations?* The circumstances which will approach nearest to our own, are those of a race of men, connected with a wide dominion of which they form but a part, who should have thrown off the allegiance which they owed to their sovereign, and who are now occupied with speculations and pursuits entirely their own, independent of the will, and subversive of the laws of the monarch to whom they were subject. Let it be supposed that the monarch is just, forbearing, kind, and powerful. He looks with indignation and sorrow upon that province of his empire, wasted by discord, impoverished by vice, ravaged by cruelty, oppressed by force, and wretched through crime. He contemplates the struggle with a keen and cautious eye—and resolves to undertake the vindication of his insulted authority.

Two modes of action might present themselves to his mind. He might send a special commission into the land—he might accompany this commission with an overwhelming force, before which all the resources of the rebellious must at once be annihilated. He might arrest the daring and the guilty, and by a judicial process arrange the scale of punishment, and assign to each the just expiation of his crime—he might collect the loyal, and acquaint himself with all their claims upon his regard—he might then transfer them, with all their possessions, to the peaceful regions of his empire—he might chase to some inhospitable climate the guilty thousands who had taken arms against his authority; and having cleared the land of its inhabitants, he might lay waste its dwellings; destroy by fire and violence the fertility of its fields; give up its beauty to neglect and oblivion; blot out its name from the titles of his crown, and consign it, in its ruined condition, to be a lasting memorial of the folly of rebellion.

Or he might send a commission, not to annihilate, but to repair—not to crush by violence, but to restore by wisdom—not to erase a title from his brows, but to recover allegiance to his laws. He might evidence the severity of justice, and the clemency of compassion—he might educate, enlighten, protect, and reward—he might bring into exercise the latent sympathies of the misguided and the ignorant—he might bring to bear upon the hitherto degraded and unhappy, the nobler motives to human action, and he might succeed in the high and generous effort, of converting a moral wilderness into a scene of culture, fertility, and concord. Rejecting the theory of the stern

"Ubi solitudinem faciunt, pacem appellant,"

he might prefer the nobler trophy, of enmity removed—of rebellion crushed—of anarchy displaced—and of a land obedient to the sceptre which it had once refused.

I ask whether our natural feelings would not confirm the preference which the monarch had made.

But let it further be asked, is this vindication of the power of the moral government of God, by the destruction of the world, the real statement of REVELATION? Has God indeed declared that this material earth shall be a memorial of wrath, but not of mercy? Is it the recorded purpose of his immutable will that the *scene* and *place* of redemption shall be separated from the *people* to be redeemed? That the earth with all its variety of garniture and beauty, once fitted to be the birth-place of their happiness, and given to them as the patrimony and sovereignty of their race, shall be torn away from their possession, and given up to the avenging flame? Is it indeed the verdict of Revelation, that this earth, on which the Redeemer walked and communed with men, in the hour of his humiliation, shall never be the scene of his fellowship with them in the day of his power and his glory? Did he "as a wayfaring man tarry with them only for a night," and ascend but to return only in the vengeance of insulted majesty, to annihilate the scene on which he endured this dishonor?

Is it, I would ask, without a distinct and adequate reason that the Lord Jesus Christ is called "the second Adam?" Surely the expression comprises a fuller meaning than that generally assigned to it. It implies indeed a similarity of relation between Adam and his descendants, and the Lord and his redeemed: a similarity of federal connection between

themselves, and the persons dependant upon their actions. "As in Adam all die, so in Christ shall all be made alive." The transmission of life is by the one, the transmission of death by the other. *This* is a great truth, momentous in all its consequences; but is it the *whole* truth? Is not Christ the anti-type of Adam in another and very important sense? To Adam this material world was given as an inheritance; an empire over which he was to exercise a kingly power. The Mosaic record is expressed in these terms:—*So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living that moveth upon the earth.*"

This original grant to Adam is referred to in after times by David, in the eighth Psalm; and the dominion of which he there speaks is by the apostle Paul ascribed in its full extent to Christ (Heb. ii.) as the second Adam. The creation of Adam after the IMAGE of God implies, therefore, the *sovereignty* to which he was heir. The image of God has been too exclusively limited to the idea of moral rectitude: but it comprises dominion as well as rectitude; hence in the renovated world, the saints are described as "kings" equally with "priests unto God." Both these blessings, rectitude and dominion, Adam forfeited by his transgressions. Satan, the terrific prince of darkness, subtle in his counsel, as well as mighty in his strength, immediately usurped the crown as it fell from Adam's head, and seized the dominion over the earth which Adam had forfeited. From that time he has maintained a despotic sway over mankind, and by our Lord himself is admitted to be the King, though an *usurper*, over the present world: for when our Lord entered into personal conflict with Satan, it was in that character that he regarded him. Satan pointed out to him "the kingdoms of the world," and expressed his willingness to yield him a delegated sovereignty, if he would allow him the claim of superiority. "All these will I give thee, if thou wilt fall down and worship me." Our Lord abhorred the blasphemy, but did not deny the usurpation. This usurpation is allowed by the inspired apostle, when he declared to the Corinthians that idolaters "sacrifice to devils, and not to God." Sacrifice is the loftiest homage which one being can pay to another; it is the highest token of submission, the last acknowlegement of supreme power.

But this period of usurpation is limited. In reference to the short duration of this unrighteous dominion, the Saviour declared, "Now is the judgment of this world, now shall the prince of this world be cast out;" "And I, if I be lifted up from the earth, will draw all men unto me." Adam was formed after the IMAGE of God. And who is this image? We are told by the apostle (Heb. i.) "*God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son: whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express* IMAGE *of his person and upholding all things by the word of his power—when he had by himself purged our sins, sat down on the right hand of the majesty on high.*" Adam was but the type of Christ. His creation of the dust of the earth, after the divine image of purity and dominion, appears to have had special reference to this pattern. He represented Christ the true and only image of God. The dominion, therefore, granted to Adam, is in fact the dominion granted to Emmanuel, the Christ, the anointed "*Ruler in Israel,*" "*whose goings forth have been from of old, from everlasting.*" "*And this man shall be the peace, though the* 'mystic' *Assyrian be come into our land.*" Micah v. 1—5.

The past ages of mankind have exhibited the misrule and misery of usurped power. The dominion has been in satanic hands; and the successive schemes of human authority, their policy, art, and strength, have been the developments of his wisdom, in order to maintain, if possible, his full possession of the earth. But through all these dark periods of time, the plans of a mightier One are prepared in silence for their completion. The world belongs to Christ: the course of human things cannot therefore be at rest; the decree is gone forth, "*And thou profane, wicked prince, whose day is come, when iniquity shall have an end, thus saith the Lord God;* REMOVE the DIADEM, and take off the CROWN; *exalt him that is low, and abase him that is high. I will* OVERTURN, OVERTURN, OVERTURN IT; and it shall be *no more*, until HE COME whose RIGHT it is, and I will GIVE it HIM." (Ezek. xxi. 25—27.) Then, it would appear, will the earth be at rest, and the original grant of dominion to Adam be realized. Then will his redeemed church, rescued to share his glory in actual sovereignty, and perfect felicity, "REIGN with him upon the earth."

The contrary supposition appears to me at least to displace the consistency of the scheme of Revelation. If, according to the prevalent opinion, this material world be doomed to destruction, and not to renovation; if Christ shall come only as a mighty judge, to hold a last assize, to separate the righteous from the wicked, and then to annihilate the globe on which the career of guilt has been achieved, will the measure of revealed promise to the world be actually filled up?

It may confirm the view here given of the future, to inquire into the *nature of that felicity* which our Lord himself has *taught us in our prayers to expect.* It would be natural to suppose, that in the *selection of blessings*, which he condescended to make the *subject of our prayers to God*, the *consummation of his own work of mercy* would find a marked place. The supposition is consistent with the fact. He has concentrated a prayer for the completion of his own work, in the two remarkalble expressions, "Thy kingdom come," "thy will be done *on* EARTH as in heaven." Can we refuse to admit that our Lord here *bounds our view to this scene of earth?* In heaven, that is, in the other regions of the universe of God, his will is already done: but here we are surrounded with a scene of rebellion, anarchy, and sorrow. Does he then teach us to pray for a *translation from this unquiet land* to another and distant orb? He puts no such request within our lips; he directs us to pray for the establishment of his kingdom, and this kingdom appears to belong exclusively to this *material earth.* "Thy will be done on earth, as in heaven." Is not the inference twofold: first, that the *earth* is the theatre of *his kingdom;* and secondly, that *conformity* to his will is the absolute *enjoyment* of *heaven?* and that no loftier supplication can be associated with our thoughts, than that the hallowed sceptre should be *replaced* in human hands,

even in the hands of the mighty Antitype, "the second Adam, the Lord from Heaven."

I ask then the Christian reader, if it be not desirable to call away our minds from human opinions; from the influence even of great names; from popular belief, however ancient; from theories, however venerable; from the prescriptive applause of centuries; from the vague and indistinct ritual of education; and to take our firm, courageous, and patient stand upon the plain, grammatical, and unwarped text of scripture?

That wondrous volume, the charter of human hope, the anchor of human faith, affords instructions on this subject, to my mind more *definite*, and expectations more *precise*. Surely the Lord Jesus Christ is linked to our world by ties less fragile than those which the received theology has framed. He will COME AGAIN, and exhibit those ties in all their beauty and strength.

PERSONAL COMING OF CHRIST.

It is easy to show, that the prophecies which related to the first advent of our Lord had a literal accomplishment in the most minute particulars. If, then, God has given us no other rule for interpreting the prophecies that relate to the second advent, we are bound to give them the same literal construction; to depart from it, is to be wise above what is written. Of the multitude of texts, in the Old and New Testaments, that speak of the second advent, we can notice only a few.

First, those of the Old Testament that speak of the reign of Christ,: Ps. 72: 7–11; "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Here is a prophecy clearly future, and, on the principle already established, to be literally fulfilled in the personal reign of Christ on the earth. Jer. 23: 5. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Here is the same truth: and it is expressly said, in the next verse, that "his name whereby he shall be called," is "THE LORD OUR RIGHTEOUSNESS." Here then can be no mistake. Daniel, in vision, saw this King come, "with the clouds of heaven; And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 14.

The New Testament presents our Lord at his first advent, with this remarkable prophecy, by the angel Gabriel, Luke 1: 32, 33, "He shall be great, and shall be called The Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." From all the prophecies that had gone before, we find that the general impression was that Messiah would set up and establish his kingdom immediately. To correct this erroneous opinion our Lord spake a parable, Luke 19: 11, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Here we see the error was not about the *fact* that such a kingdom was to "*appear*" as they looked for, but it was an error of *time*. To correct this error, "He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." None can doubt but that our Lord represented himself by this "nobleman." So certainly, then, as he went *personally* away into a far country, he will personally and literally return. Any other construction of his language would be as absurd as to suppose the nobleman, by whose case he illustrated his own, might go and receive a kingdom, but never personally come back to take possession: and if the servants of such nobleman were to conclude that they were never to look for his personal return, but only for some agent of his, or letters from him to be sent them, they would act a similar part to those who conclude we are not to look for our Lord's *personal* return and reign upon this earth, "from sea to sea, and from the river to the ends of the earth."

The next text to which we call attention is that remarkable one in Acts 1: 9–11. We must, however, before coming directly to the subject of it, notice the preceding circumstances. Our Lord had not only accomplished his ministry among his disciples prior to his crucifixion, but after his resurrection he was with them "forty days," instructing them in "the things pertaining to the kingdom of God;" and, "he opened their understanding that they might understand the scriptures." After all this, "When they therefore were come together, they asked of him, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6. Let it be recollected that this question immediately preceded his ascension into heaven, and after the full instruction he had given them about the kingdom. It is not to be supposed, therefore, that they were mistaken about the *matter* of the kingdom; and if they were, it is not likely our Lord would have left them in that mistake. They knew the kingdom was to be given to Christ, not only from the prophecies already noticed in the Old Testament, but from a still more remarkable one in Ezekiel 21: 27, where God, speaking of the kingdom, says, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." The disciples wished to know whether our Lord intended "at *this time*" to fulfil that prophecy. With respect to the *matter* of the kingdom they were right; with respect to *the time* our Lord told them it was *not* for them "to know the times and the seasons, which the Father hath put in his own power." In these circumstances, and at that moment, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11.

Now imagine you stand there with the apostles, with your eyes uplifted to heaven, seeing your blessed Lord as he goes up, till your sight is intercepted by the clouds. Would you doubt but that it was the real person of your Lord? While the mind is thus absorbed, two shining ones address you, and say—"THIS SAME *Jesus* shall so come in *like manner* as *ye have seen* him go into heaven." We ask, could you understand any thing else than just what the words express, *viz:* That the same identical person, in his visible form, would "return" again to the earth? Would you have ever dreamed that you were to understand only a spiritual coming of your blessed Lord? *Impossible.* If there ever was a spiritual coming it must have been on the day of Pentecost, when the Holy Ghost fell upon the disciples. Did they understand this to be their Lord *so coming in like manner* as he went into heaven? Let Peter instruct us, Acts 2: 32, 33; "This same Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." This language is explicit. It was not our Lord coming, "in like manner," &c. No—he was "exalted," and in his state of exaltation he had "*received*" that which "*He hath shed forth.*" Surely, he did not receive *himself*, and shed forth himself. That this was not the fact Peter tells us distinctly, chap. 3: 20, 21, when he says, God "*shall* send Jesus Christ, whom *the heaven must receive* until the *times of restitution* of all things, which God hath spoken by the mouth of all the holy prophets, since the world began." Those *times* have not yet arrived; therefore, "*this same Jesus*" has "*not*" yet, "so come *in like manner*" as he went "up into heaven." Hence, any spiritual application of *this* coming of our Lord is a "*wresting* the Scriptures:" and we fear some may do it to "*their own destruction.*"

This point established, that the first chapter of Acts teaches a *literal* and *personal* coming of our Lord, we must understand the apostles, in every instance where they speak of the coming of our Lord, after he was taken up from them, as referring to that coming of which they were informed when their Lord had just been received out of their sight. The events of that moment could never have been absent from their minds. They lived, they wrote, they spoke, with that glorious event ever in their thoughts. We have no right to put any other construction upon their words than the *literal*, obvious one, unless they, themselves, distinctly inform us that they mean something else; this, however, they never do when speaking of the coming of Christ.

Peter, who with James and John witnessed the transfiguration of our Lord, and saw the "vision" of his glory, says, 2 Peter 1: 16–18, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Peter here gives us to understand that the coming of our Lord in his "power and majesty" is a thing to be *witnessed* with our *eyes*, and is no "fable," or fancy.

John, another witness of the transfiguration, tells us, 1 John 3: 2, "It doth not yet appear what we shall be; but we know that, *when he shall appear*, we shall be like him; for, WE SHALL SEE HIM AS HE IS."

Paul assures us, 1 Thess. 1: 16, "The Lord HIMSELF shall *descend from heaven*—and the dead in Christ shall rise," at that time. Not the "dead in sins;" but, "the dead in Christ;" showing that this coming of Christ is at the "resurrection in the last day." Paul also tells us, 2 Thess. 2: 8, that the Lord "shall destroy the man of sin with the brightness of *his coming:*" and that the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

These testimonies of the apostles might be multipled to almost any extent; but these samples will suffice to show that the inspired servants of the Lord looked for the real, literal, personal coming of our Lord Jesus Christ again to this earth, at which time there would be a resurrection of those who sleep in Jesus, and a change to immortality of the saints who are alive and remain unto that day. Shall we stand on that original faith, or turn aside to follow the "*fable*" of a merely *spiritual* coming? "*Watch*, for in such an hour as ye think not the Son of man cometh."

IMMORTALITY.

THE TESTIMONY OF JESUS CHRIST RESPECTING IT.

BRO. STORRS:—Will you allow me to state in your columns what I regard as the true doctrine of Jesus respecting the great subject of Immortal Life. To a sober mind, there cannot be a more solemn and interesting subject of reflection. And surely, there is the strongest probability that, on this point, the revelations of the great Teacher would be free from ambiguity. During the preceding ages, the greatest and most cultivated minds had been intently occupied with the subject; but they could not rend the veil which hung between time and eternity. The world, in its wisdom, could no more fathom the mystery of the finite than of the infinite. Hence the necessity of a revelation from God. The great God and Father has spoken by his Son. Immortality has been brought to light, and the most difficult problem of our nature and existence has been solved. "And this is the record, that God hath given to us eternal life; and this life is in his Son."

I shall confine myself, in this article, to the testimony of the true and faithful witness, as recorded by the apostle John in his gospel. References will be made to other portions of scripture, in order to ascertain the meaning of words, and to illustrate one portion of divine truth by another. I begin with John 3: 14—16. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world," etc. The design of God, in giving his Son, is here revealed,—it was, that those who believe in him might not perish, but have everlasting life. To live for ever is antithetic of perishing. Now what is it to perish? Walker says; to die, to be lost. Cobb says; to die, to be

destroyed, to decay. So Johnson. When applied to animated beings, the primary idea of perishing evidently is, a cessation of life. That this is the primary scriptural signification of the word, will appear from a reference to a few passages.

John 6: 27. "Labor not for the meat that perisheth," etc. "The meat which perisheth." This may be interpreted to mean that our natural food is, in its nature, corruptible; if kept too long it decays or perishes. Or, it may mean that the life and strength which are maintained by eating this food are only transient; they will soon cease to be. Whether we apply the word to the food itself, or to the natural life which it supports, the idea of utter destruction is plainly implied.

1 Cor. 15: 18. "Then they also which are fallen asleep in Christ are perished." "If Christ be not raised" from the dead "your faith is vain." Ye have no reason to expect any future life or any resurrection. They that have died in hope of a resurrection were deceived; they have utterly and for ever ceased to be. Plainly, the word "*perished*" denotes here the utter extinction of life, without any future restoration.

2 Cor. 4: 16. "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." The body sinks beneath its toils and sufferings, and infirmities; at last it will die, and be decomposed. As an organism it will cease to exist; though the material of which it is composed will remain. Here "perish" evidently means to decay, die, cease to be.

2 Peter 2: 12, "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not; and shall utterly perish in their own corruption." Here a point of resemblance is indicated, between wicked men and natural brute beasts. What is it? Is it the conduct specified? Surely none would explain the text so as to make it mean that natural brute beasts speak evil of the things which they do not understand Evidently it is not the beasts, but the wicked men spoken of who do this. Where then is the point of resemblance? I answer, it is in the final end of brute beasts and wicked men. Natural brute beasts shall be destroyed; shall cease to exist; and in the same absolute sense the apostle teaches shall wicked men perish in their own corruption.

In all these passages the idea of cessation of life is plainly involved in the word perish. And if the reader will take a concordance, and refer to all the passages in the New Testament where the word occurs, he will see at once that when it is applied to inanimate things, it means either their corruptibility or destruction. When applied to a nation, as in John 11: 50, it means the destruction of nationality; and when applied to brutes and to men in the flesh, it means death. And when applied to the future state, its plain common signification is evidently to my mind the true one, i. e., extinction of being—cessation of life forever.

We are now prepared to return to the passage first introduced. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The great world of moral beings was full of sin; and in consequence of sin it was under sentence of death. "For the soul that sinneth it shall die." But notwithstanding the dreadful fact that man was a rebel against the divine government, still God had a kind regard for him. He had no pleasure in extinguishing the existence of the creatures of his goodness and power. He therefore commissioned his Son to come to earth, and bring the message of infinite mercy to man. Jesus came, and poured out his heart's warm sympathies, and shed his holy tears over a dying world. He shed his blood, and purchased redemption from the curse of the law. He both purchased life, and revealed it. He looked over the dark world of mortals, and spread out his hands as if to embrace the whole, and cried, Come to me; come to me; and live, *live* forever. Ye need not die. For as Moses lifted up the serpent in the wilderness, before the dying Israelites, so that they might see and live, so must I be lifted up, that whosoever believeth in me, may have eternal life. Oh! how glorious the Saviour thus appears, as the messenger of infinite love—the destroyer of death, and the donor of immortality to them that believe.

John 5: 24-29. Let the reader turn to the reference, as it is too long to be quoted. I feel compelled to understand the word "*life*" in these passages, in its simple primary sense of conscious existence. Every attempt to make it here mean *happiness*, appears to me a lamentable case of "handling the word of God deceitfully." Look at verse 26. Who would interpret it to mean: For as the Father hath happiness in himself. so hath he given to the Son to have happiness in himself. The Savior plainly teaches that the life of the Father is unoriginated and independent life. And if we take the passage in connexion with the context, we see that the self-existent Father, has given a divine plentitude of life to the Son, that he might communicate of his fulness of life to others. Accordingly, Jesus intimates the fact, that he would shortly quicken and raise the dead. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." In perfect keeping with this statement, we find him reanimating the dead bodies of Jairus' daughter, the widow's son, and his friend Lazarus. The dead heard his voice and came to life. When his hearers heard him affirm, that in a short time he would raise and quicken the dead, they were astonished at the announcement. But said he, "Marvel not at this; for the hour is coming, in which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of LIFE, and they that have done evil, unto the resurrection of damnation;" *i. e.* condemnation. Here the subjects of this general resurrection, are divided into two classes, according to their previous character. As in time their characters were the opposite of each other, so now they come forth to opposite destinies; the righteous to life; the wicked to condemnation. Now if the word "*life*," when used in reference to the Father and Son, in verse 26, has its simple primary signification, and also in verse 25, when used in reference to Lazarus and others, with what propriety can we interpret it to mean *happiness* in verse 29? That those who shall be raised to life, will be happy, is an undisputed truth; but that the primary idea of the word "life," in this verse is that of happiness, is contrary to the general import of the context, and is wholly without foundation.

As Jesus is invested with the glorious prerogative, of bestowing life on them who believe in him, so is he also invested with the grand prerogative

of executing judgment on the wicked. The Father "hath given him authority to execute judgment also, because he is the Son of man." This is found in connection with his declaration, that he would raise up *all* the dead from the grave. See Matt. 25: 14—46. The resurrection of the wicked is necessary, in order that the great design of the divine government may be accomplished, and the honor of God be vindicated before the universe. They will be raised to be judged; and when judged they will be found guilty, and condemned. When Jesus first came to earth, it was not to condemn our race but save it. John 3: 17 and 12: 47. But millions during the dispensation of mercy, would not be saved from the curse of the law. They would not go to Christ that they might have *life*. But when he shall come again, and sit in judgment on those who despised and rejected *life*, the law must take its course. The penalty must fall with crushing weight upon the damned. The soul that sinneth (and would not accept of pardon,) it shall die. Ezk. 18: 4. For "as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." Rom. 2 12. "For the wages of sin is death." Rom. 6: 23.

There is no reason to suppose, that the death of the wicked will immediately follow their condemnation. How long they will remain alive, to suffer the torments which will precede their utter destruction, we know not. Doubtless this term of life, will vary in the case of different individuals. The terms "*tribulation and anguish*," as well as the terms "*perish, death, destruction*," are used to describe the future portion of unbelievers. Now unless we garble God's revelation, and explain some parts of it, by explaining *away* other parts, we are "shut up" to this view of the subject;—that the wicked will suffer intensely, during such a period as the allwise and just God shall determine; and then they shall 'die,' "be utterly consumed," they shall "perish" forever.

I will now refer to the 6th chapter of John's gospel. Let the reader carefully peruse it. It is full of the subject of life; and states how it may be obtained, and who shall possess it. After feeding a vast multitude miraculously with bread, Jesus withdrew himself from them and departed into a mountain alone. But the people followed him, and found him; and on that occasiou he again instructed them, on the grand subject of immortality. He charged them with seeking him from a low motive, *i. e.* for the sake of bread. But said he "labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you," etc. Verse 27. Do not make it your chief object to obtain perishable food for the body, but rather seek that bread which cometh from heaven, that you may receive a life, which shall be prolonged to eternity. This I take to be the meaning of the Saviour's words as the context shows. In verse 49, he says, "Your fathers did eat manna in the wilderness and are dead." Now surely he did not mean that they were all miserable in a hell of fire, but in the common primary sense of the word, they were *dead*. And in connection with this statement he says, "I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die.—If any man eat of this bread he shall live forever." Here to live forever is placed in contrast—not with eternal sinfulness, or eternal misery—but with natural death; the death of the Israelitish fathers in the wilderness. This determines the sense of the words, "he shall live forever." As manna, or ordinary food, can only support life for a short period, we are directed not to be over anxious about it; but as the bread which came from heaven will perpetuate life to eternity, we are to seek it in preference to all other things.

That this is the meaning of the word "life," as used by the Saviour, is evident from verse 57. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Who would ever think of making this mean—As the happy Father hath sent me, and I am happy by the Father; so he that eateth me, even he shall be happy by me. This is, beyond all doubt, *true*, but none, I think, will contend that this is the meaning of the passage. In the Comprehensive Commentary, I find the following remarks on this text—"We shall *live* eternally *by him*, as our bodies live by our food. As the living Father, etc. God, as the living Father, hath life in and of himself. I AM THAT I AM, is his name for ever. Jesus Christ, as Mediator, lives by the Father. He has life in Himself, but He has it from the Father. He that sent him, not only qualified Him with that life which was necessary to so great an undertaking, but constituted Him the Treasury of divine life to us; he breathed into the second Adam the breath of spiritual lives, as into the first Adam the breath of natural lives." The Commentator gives the plain meaning of the passage. The Father is an unoriginated and independent Being; the Mediator derives his life from the Father, and also a divine fullness of life, to bestow on them who believe in him. How simple, and beautiful, the doctrine of Jesus appears, when viewed in contrast with a bewildering, *human* theology.

To eat the flesh, and drink the blood, of the Son of Man, is explained by himself to mean, "coming to him," "believing on him." See verses 29, 35, 40, 47. "He that believeth on me hath everlasting life." "Whoso eateth my flesh, and drinketh my blood, hath eternal life." We are thus taught, that faith in the Mediator is an essential condition of our immortality.

In verse 54, believers are represented as *having* eternal life. Now the Saviour could not mean that they had, within the limits of the then present moment, an eternity of life, because that was impossible in the nature of things. He evidently meant, that it was secured to them by the divine purpose, through his mediation. By faith in Christ they became children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ. Rom. 8: 17. Writing to the Corinthians, Paul said, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." 1 Cor. 3: 22. Here the Corinthians are said to possess "*things to come*." Glorious things in the remote ages of eternity were theirs, not by actual possession at the time, but in the purpose of God; by promise and heirship. So in the case before us: believers have immortality, not by actual present possession, but by the pledged word of an ever faithful God, and their joint-heirship with Jesus Christ.

Let us now see how the Saviour will fulfil his promise, to bestow eternal life on believers. He who carefully reads the chapter now under con-

sideration, will perceive, that eternal life is intimately associated with the resurrection from the dead. "He that eateth of this bread shall live forever," says Jesus; and four times in this chapter he plainly identifies the gift of eternal life with the resurrection. "And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life; and *I will raise him up at the last day:*" 54. See also 39 and 44. Here Christ "is his own interpreter;" he teaches us it is the Father's will, that believers should live for ever; and that the will of God concerning them shall be accomplished, for he (Christ) will raise them up at the last day. Thus Jesus teaches that the resurrection is essential to the reception of that immortality of being, which is pledged to all, who eat his flesh and drink his blood.

In support of this view of the subject, I may allude to the fact, that the wicked are never represented as being raised to life. *Incorruptibility and spirituality, and immortality, are no where affirmed of them in the resurrection state.* But how will it be with the righteous? Of them it is said, "Neither can *they* die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection:" Luke 20: 36. At the end of the chapter, Dr. Clarke says: "The justice of God is as much concerned in the resurrection of the dead, as either his power or mercy. To be freed from earthly incumbrances, earthly passions, bodily infirmities, sickness and death, to be brought into a state of conscious existence with a refined body, and a sublime soul, both immortal, and both ineffably happy; how glorious the privilege. But of this, who shall be counted worthy in that day? Only those who have washed their robes, and made them white in the blood of the Lamb; and who, by patient continuing in *well doing*, have sought for glory, and honor, and immortality." According to the Doctor, the righteous *only*, in the resurrection state, will be free from "bodily infirmities, sickness and death." It follows, then, that in the resurrection state the wicked will be corruptible, and will finally die. How often are good men compelled, in spite of educational biases, sects and creeds, to give utterance to the simple doctrine of Jesus Christ.

Now, if we turn to 1 Cor. 15, what do we find there? Much about bodies which are raised to a state of celestial beauty and glory. They are *incorruptible, glorious, powerful, spiritual* and *immortal.* But whose bodies are those? Why the bodies of such as will "bear the image of the heavenly"—such as will triumph over death, and who "know their labor is not in vain in the Lord." While immortality is abundantly affirmed of the righteous, it is not once in the whole Bible affirmed of the wicked. On the contrary, we read that their end is "to be burned"—they shall be punished with everlasting destruction—and to them is "reserved the blackness of darkness forever."

I should like to have examined other passages, but my article is already longer than I intended it to be. If spared, I may write you again.

Yours, in hope of eternal life,

JOHN TATE.

West Brewster, Mass, Nov. 14th, 1849.

MIND.—Such is the power of the mind, there is scarcely a passion which has not, by excess of action, terminated existence. Love has done it; anger has done it; and also joy. But there is one mental emotion, which in our experience, never struck the human body with a fatal blow: it is HOPE. Hope, when well grounded, never creates evil; is a true anchor. The other passions may agitate the soul, as the angel did Bethseda's waters, but Hope rather resembles the healing influence that the angel left behind.—*Selected.*

WHO WAS MELCHISEDEK?

On this many have speculated; but I have never seen any reply that was satisfactory till recently the subject opened while exploring the local centre of prophecy. Let it go out for what it is worth.—If true, it will stand. If not, it ought to perish.

"Melchisedek" is the same person as Melchi-Salem, King of righteousness and 'king of Peace.' Melchi signifies king. Tsedek, means righteousness. "Salem" was a proper name, though it signifies "peace;" therefore, "by interpretation" the Melchi-Salem signifies "king of peace," and Melchisedek, "king of righteousness." Here is a *person* and a *place.* The "interpretation" of terms, according to their primary import, does not dissipate either person or place. Note several facts, which is all my time will now allow.

1. "Salem" was the ancient name of Jerusalem. Ps. 76: 2. This "Salem" was known in the age of Abraham. It had a king. This king was also a "priest of the most High God." As a "Priest," he met Abraham and blessed him.

2. All these references and facts apply to "Shem," the son of Noah,—"*the heir of promise,*" in that age; and the channel of promise and blessing to the future. Shem was cotemporary with Abraham; and yet, his *superior*—his predecessor in the possession of all the promises, and all the honors and privileges of the Priesthood, and patriarchal dominion.

3. The Aaronic Priesthood was obtained by their pedigree. The Levites were entitled to the priesthood from their "father and mother"—their "descent." They *began* and *ended* their official work as priests at a *certain age*, but

4. The "Melchizedek" Priesthood was not so.—He was "made *like unto the Son of God*"—"abideth a priest continually." He was "*like*" to the son of God; and a priest *all his life.* He was a type of Messiah; for

5. Jesus is "the son of God—a priest *forever* after the *order* (*similitude*) of Melchisedek. The sum of all, is this. Shem was priest, not temporary, not adapted to one dispensation, "not counted from his descent." Shem was a priest-king, according to the *original promise and purpose of God.* He worshipped God with no Mediator. He was a Patriarchal Priest possessor of the promises, with no one to govern him, but God Almighty. He was

subject to none but his father—had all from the purpose and promise of God.

Jesus Christ is the *end* of that line of promise—"the seed"—"the son of God." He is a Priest of that "order"—receiving all direct from God's original purpose and promise. J. B. Cook.

New Bedford, Mass., Sept. 24th, 1849.

BIBLE EXAMINER.

PHILADELPHIA, JANUARY, 1850.

"Immortality."—The article under this head, in the Examiner, is the commencement of a series of articles on that and kindred subjects by Br. Tate, who is a Wesleyan Methodist Minister. We doubt not our readers will be pleased and instructed by his communications. Br. Lee, of the True Wesleyan, will have another chance to try his hand in purging the Wesleyan church from the "unchristian doctrine," as he is pleased to call our views on the doctrine of Life and Death. Do you "give it up," Luther? Remember—"The blood of martyrs is the seed of the church."

All Articles in the Examiner, not credited to other sources, are written by the Editor, whether leaded or not. We do not hold ourself responsible for the sentiments of any of our correspondents—they alone bear that.

The Examiner for '48 and '49, *bound in one volume,* is now ready for delivery. *Price* $1.25 per copy; or *five* copies for $5. Those who wish this work should apply for it at once, as we can supply only a very limited number for both years. Bound volumes for 1849 can be had for 75 cents.

"Anastasis."—The articles on this subject—*viz. the resurrection,* by Br. Walsh, will be continued for several months, with our responses to them. After his position is presented in regular order, and our replies have followed them, he will, if he chooses, have liberty to reply in the Examiner in a reasonable space. We foresaw that the discussion would be endless unless some limits were fixed as to the space occupied by each of his articles, with the liberty however for him to extend them to any number he judged necessary to give his views a full exhibition. If he thinks this an unreasonable limitation we could not help it, unless we gave our paper entirely up to this discussion.

Tour to Hartford, Conn.—We left our home, November 23d, for Hartford, where we were invited some months since to give a course of lectures on the Scripture Doctrine of Life and Death. Our visit to that city had now one heavy drawback on the pleasure we would otherwise have felt. We saw and felt the absence of one who had been the glory of her family, and the animating counsellor and friend of such as were inquiring after truth, and who had made her home a cheerful resting place for those who were engaged in proclaiming the coming again of her Lord and Saviour, and the interesting truth of immortality *only* through Christ. We refer to the beloved wife of Dr. David Crary. Truly she was a "mother in Israel"—and her decease is an irreparable loss to her husband—to the church, and to many friends. But though we sorrow for her sudden dissolution, we "sorrow not as those who have no hope." She "*sleeps* in Jesus." So sure as God brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, so certain will he bring up all those that sleep in him "at the last trump;" for, "the trumpet shall sound," and they "shall be raised incorruptible" to die no more—death shall have no more dominion over them.

On our way to Hartford, we employed our time, in the cars, in reading "Lord's Exposition of the Apocalypse;" a large octavo volume of over 500 pages. His "laws of symbolical representation," for the most part, we were well pleased with; though we think he is sometimes straitened and embarrassed in his exposition, by his constant effort to set up the claim that Jesus Christ is the "Self-Existent God." The very first verse in the Apocalyse refutes that assumption. "The Revelation of Jesus Christ, which *God gave unto him,* to show," &c. Did the "Self-Existent God" *give* himself a Revelation? Or did *one-third part* of the Self-Existent God give another *third* part of himself a Revelation? The self contradiction of such a thing is sufficient to stamp it with the unmistakeable sign of error; and Mr. Lord is himself often embarrassed with it.

His belief in the immortal-soul theory is another source of embarrassment to him. His law of symbols very justly led him to regrard "*the souls,*" Rev. 20: 4, as *symbols* of the saints in their *resurrection state;* but he has to frame another law to fit immortal-soulism, or disembodied-spiritism; and hence he makes "*the souls*"—the very same phrase as Rev. 20—under the fifth seal, to symbolize *themselves.* Passing a few things of analogous character, we read his exposition with pleasure, and we trust with profit; though some parts of it, we think, incorrect: at least, far from satisfactory to our mind. We intend, however, to give extracts from those parts which we think may interest our readers.

When we arrived at Hartford, we found the

notice of our intended lectures had been extensively circulated, and some interest had been excited on the question by means of "Dobney on Future Punishment" having been put into the hands of some ministers in that city; one of whom had taken occasion to preach against "Dobney and his Followers." That is what we desire. Let our opponents not fear to meet our views openly: if we are in error we shall be glad to be convinced of it. But if they are in error, how are they to know it by keeping silent? We cannot blame them for their belief that we are promulgating a dangerous error, whilst they have no more light than now shines on their minds on the subject: nor do we blame them, nor any one else, for not coming at once to the same conclusion on the subject that we have—sudden conversions are seldom to be relied upon. Let every man count the cost, and search carefully and prayerfully for the truth, and then, when he finds it, he will know how to prize it.

We commenced our labor in the City Hall, Sabbath, Nov. 25th, to very large and deeply attentive congregations. We cannot doubt, from the attention and solemnity which prevailed throughout the day and evening, but that an impression was made that will prove "a savor of life unto life" to some, if not to many, that heard. We continued our lectures throughout the week, and three times on Sabbath, Dec. 2d. The last day the interest was apparently much increased; and in our final discourse, the deep solemnity manifested gave us encouragement that we should find some seals of our ministry from Hartford in the day of the Lord Jesus.

"OLD EXPLODED HERESY:"—During the week we were at Hartford, the Christian Secretary, Baptist paper of that city, came out in a chapter on the "*Progress of Error.*" Among other things, it said—

"The prominent subject now before the Millerites in this city, is the doctrine of the annihilation of the wicked. George Storrs, the leader in this old exploded heresy, is now here striving to make proselytes."

As the Secretary gave no reasons for calling our views "heresy," we conclude it had none. Men generally use such weapons as they have. The Quaker said to a dog, with which he became offended—"I will not *kill* thee, nor *hurt* thee, but I *will* give thee a *bad name:*" and so he commenced to cry "*mad dog*—MAD DOG." Poor Tray was very soon slaughtered. The Secretary cries—"*Old Exploded heresy;*" not with quite as much success, however, as the Quaker.

We stated in our discourse Sabbath morning following, that the sense of the term "heretic," in these days, is—"*The man don't think as I do.*" So that whether a person is a heretic or orthodox, depends upon who is the speaker. If he be a Roman Catholic, then all Protestants are heretics; and so on through all the sects. We admitted that the Secretary spoke truth in saying, that our views were "*old;*" for the first account we have of them is in Gen. 2: 17, "*Thou shalt* SURELY DIE." We admitted also that a certain *animal* "*exploded*" it in the minds of our first parents; and that the *explosion* well nigh blew up the world.—"*Thou shalt* NOT *surely die,*" said his serpentship—"Ye are immortal." Such was the first, and such is the *only* witness for natural immortality, in the entire Scriptures. If such a witness is to be relied on, our theory *is* "exploded." We denied that we preached "annihilation." We do not believe in the annihilation of any thing; but we believe its specific form may be destroyed; and that every created object may, if its Creator *will*, be reduced to its original elements, whatever they were. We stated that we were not aware that we were in Hartford to preach to "Millerites" more than to other citizens. And if we are to judge from the hundreds that came out to hear us, a very large portion were not of that class of people, or else "Millerism" is a great way off from being "*dead*" in that city.

To the following sentiment with which the Secretary closed its chapter of "heresies," we give our full assent, *viz:*—

"The heresies that have arisen in the church have done more towards checking the progress of truth, than the combined opposition of an unbelieving world. Let the truth be everywhere proclaimed in its purity, *as it was by the apostles*, and pure and undefiled religion will everywhere prevail."

We spent the morning hour, the 2d Sabbath we were in Hartford, in showing what the "truth" is on the destiny of wicked men, as held "*by the apostle*" Paul; and trust our very large audience were fully convinced who the "heretics" are; for not one solitary expression can be found in all Paul's preaching or writing that favors the common notion of endless torments—but *destruction.* Our remarks we may give at another time. We should have been glad if the Editor of the Secretary could have been present; but, *no*—he "would not come."

PILATE AND HEROD FRIENDS: Or "*Lee on the Soul.*" The True Wesleyan says—"All denominations agree in commending it [Lee's book] as a valuable addition to religious literature." It then proceeds to give "*Notices from the Religious Press.*" Among those notices we see three "*Episcopal* Methodist" papers. Against *Episcopal* methodism Br. Lee and his associates have kept up a tremen-

dous war from the outset of *Wesleyan* methodism: nothing hardly could be worse and more despotic than *Episcopacy* or "Bishops," in their opinion. But it seems *Dagon*, or immortal-soul-ism, is in danger; and hated Episcopacy is invoked to commend a work in its defence. Very well; we have no objection. You perceive, Luther, "*The use of Episcopacy*" may be seen in more than one case. One of these invoked "Bishops," says of Br. Lee's book, "especial attention is given to the refutation of the doctrine of the annihilation of the wicked," &c. It adds—"the subject is thoroughly treated, presenting a perfect antidote to the false teaching of Storrs and his disciples." Surely we are gone for it now! "A PERFECT ANTIDOTE!! That is—A perfect *remedy!* How *perfectly* harmless "the false teaching of Storrs" is now! Why, *Episcopacy* has discovered "the tree of life;" for "Lee on the soul" is "a *perfect* antitidote." Well, Luther, probably you may get a "Cardinal's hat" sent you yet for this labor; for, if immortal-soulism falls, the "*mother of harlots*" falls along with it: and if you have really found the "*patent*" remedy—the "perfect antidote"—for the doctrine we advocate, the Pope cannot be far behind the lesser Bishops in acknowledging the service you have rendered him. We shall keep our eye on Rome.

Though we gave Luther a copy of "Dobney on Future Punishment" at the time he commenced his work "on the soul," he never gave it so much as an editorial notice, nor referred to it in his "22" articles. And though he was reviewed by Dr. Walsh, in the Examiner, he never deigned to notice him, not so much as Goliah did the stripling David. "*A perfect antidote!*" Gentlemen, will you read Walsh's review of Lee on the Soul, and see which is the "Perfect Antidote." In our judgement the Episcopal commendation was very much like the judge who after hearing evidence on one side refused to hear the other, because, he said—"*It is no use—he has got his case.*"

We invite all to get a copy of Walsh's Review of Lee, and see which is the "perfect antidote." We do not endorse every sentiment in the Review; but there is enough of it, after making some abatement, to explode the pagan dogma for which "Lee on the soul" contends.

Price, 25 cents per copy; or five copies for $1.00, in paper covers.

P. S. If any wish to see "Storrs' teaching," let them procure our "Six Sermons," quarto or octavo. See the advertisements of them in this paper.

"THAT EMINENT METHODIST MINISTER.—Rev. George Storrs, in his Bible Examiner, some time since made the following announcement.

'The doctrines you advocate are taking root, more extensively than you may be aware. So writes an eminent Methodist Minister to us, whose name, at present we are not at liberty to give.'

Will Bro. Storrs tell us what that eminent Methodist Minister thinks about the matter now. Now, George, will you not give it up, that the human mind is spirit, on the ground that matter could not turn so short a corner without breaking the pieces."

We clipt the above from the True Wesleyan of Nov. 24th. We are not acquainted with the present *thoughts* of the minister above referred to. But *we* rather "think" that he will have good occasion to say in the day of judgment, to somebody—"I was hungry and ye gave me no meat." Just think of "Providence," Luther. If you *think* "the human mind is spirit, on the ground that matter could not turn so short a corner without breaking to pieces," we *think* it must be matter, if we judge from the *hardness* of some of those minds that forced a brother to "turn" a "short corner." Wait patiently a little while, and you will see how much *Wesleyans* gain by persecuting one of their most worthy ministers out of their church. *We did think* they had learned the lesson of *toleration;* but we see from their course towards "that eminent minister" that we were mistaken, and we "*give it up.*"

"IT IS INFIDELITY."

What is infidelity? Why—to believe that "the wicked shall be as the fat of lambs," and that "they shall consume—into smoke shall they consume away:" Psa. 37: 20. Br. I. E. Jones, Brooklyn, N. Y., in his article, to which we referred in our last, has more than intimated, that, the doctrine of man's non-immortality by creation, and non-liability to endless torture, is not productive of the awakening of sinners. We have heard this from various quarters, more than once, and we know that the statement is not correct. Br. Z. Campbell, in replying to Br. Jones, in the Advent Harbinger, of Dec. 1, gives the following interesting account. He says—

"In a single country town in the State of Maine, where I resided a while, the infidels boasted themselves of being something like three hundred strong, out of a population of less than three thousand. I was one of that unhappy number, and was personally acquainted with most of them, and well know the ground we took to prove the Bible false. We invariably took the popular doctrine of the day, viz: the immortality of the soul, endless misery in fire and brimstone, the conscious state of the dead, and double being of man, all of which we were early taught to believe were Bible doctrines, and which we were in the habit of comparing with certain plain texts of scripture, and found plain contradictions. No wonder then we denied our Bibles, and who would not deny such a Bible as that? If you expect a man to believe it who is in the habit of doing his own thinking, you must first make it a

self consistent whole, and this Bro. J. has not done, nor can he do it till he rejects the Duplicate Entity of Man, and represents the creature as *dead* when God says he is *dead*. This is but one instance of the evil tendencies of the popular doctrines; and no small evil is it truly, for the greater part of this number were heads of families. I do not *now* recollect of one exception. The effect, then, has been not only to confirm hundreds of infidels in our little town, but to poison the children of perhaps a hundred and fifty families with the same supposed contradictions in the Bible, which have a direct tendency to bring it into disrepute.

Now how are these infidels to be "awakened?" Surely, not by preaching to them the double being of man. Well, how then? I can answer for one; by preaching the truth; this, and this only *can*, and *has* convinced infidels that the word of God does not contradict itself; this first convinced *me* that the Bible means what it says, and says nothing in one place that it contradicts in another. I was first led to see its self-consistency, its beauty and harmony, its plainness and simplicity; and by the blessing of God, I was next led to believe it. This showed me at once my own lost condition, which led me to throw myself at the feet of that same Jesus I had rejected, and seek for mercy: and blessed be his name, I have reason to-day to believe I obtained it. Yes, ask and ye *shall* receive. I thank God for what I have received; for I received it from him through his word, and not through the false doctrines of men. I have seen the effects of preaching the double being and fire and brimstone doctrine, till I am satisfied that it does *far more* hurt than good. It is true that revivals sometimes follow it, and it is equally as true that infidelity follows close to the heels of such revivals. And one thing is generally true of the converts in such revivals; they are quite too much like Pennsylvania coal; they burn well and give a great heat with little light, as long as they are blown upon with a *hot* blast; but when the blowing ceases, they cease to burn, and lie dormant until converted again by the next *hot blast* from Pluto's fiery region. If any doubt this, let him follow eighteen months behind these "awakenings," and count the converts, and then the infidels. I do not mean to be understood that sinners are never converted under such circumstanues; God sometimes brings good out of evil. What then? shall we do evil that good may come? God forbid. Thus far I have said, that Bro. J., and others of his belief, may be on their guard, and not become instruments in the hands of Satan to Tom-Paine the Bible."

This account of Br. Campbell is worthy to be pondered well: he has put the Infidel Makers where they belong. They are the immortal-soul theorists. They have blasphemed God, their Maker, with their endless torment preaching, till sinners have become harder than "Pennsylvania coal;" so that nearly all the "revivals" that have been got up by such preaching have died away, and men have become so hardened under such representations of God that all the "*blasts*" the Maffits, Knapps, and other kindred spirits can puff, from the smoke of their furnaces, cease to affect them, and infidelity is the inevitable result. "*God is Love*," and "he that dwelleth in love, dwelleth in God, and God in him:" and "out of the abundance of the heart the mouth speaketh." If the "goodness of God" will not lead men "to repentance," we are sure there is no hope for them. It is the exhibition of the love and compassion of God that truly turns men from the love and practice of sin. "God *so* loved the world," &c. Men are perishing; God sent his son to save them. His love interposed; and if men perish it is because they slight God's love.

ANASTASIS—NO. I.

THE QUESTION AT ISSUE STATED.

The question is not one of *power*, but of *truth*—of *fact*—of *revelation*. It is not whether God can raise the wicked from the dead, but *will he raise them?* Will the wicked be raised in a literal sense? Will they have any sort of life, physical, moral, or eternal? I deny that they will: I deny their resurrection, and demand the proof. So far, therefore, as this question goes, I occupy a *negative* position; and the burden of proof will rest with those who assert the resurrection of all. But the question may be stated in this form, *viz*: *The resurrection is conditional;* and then I occupy an *affirmative* position. The reader, therefore, will perceive that in one part of this discussion, I shall occupy a *negative*, and in the other a *positive* position; and my proofs will be arranged according to this plan.

I shall make free use of all Br. Storrs has written, especially his "Six Sermons;" for I find many things there which I regard as true.

I shall also refer occasionally to the works of Dr. Thomas, Mr. Dobney, and Mr. Hinton.

I desire to present the subject fully, and, so far as I can, to anticipate and remove all objections. It is, however, impossible in the nature of the case, that I can forsee all the objections which may be urged against the view I present. And therefore I shall claim the privilege of replying to any person who may respond to this series of articles. The following subjects will come under consideration in the discussion of our question, *viz:* The penalty of the law—the Death of Christ—the Judgment—the Second Death—the First Resurrection, &c., &c. I shall examine all the passages that speak, or are supposed to speak, of the final destiny of sinners; and introduce such criticisms and authority as the case may call for. And I pray the reader to ponder well, and without prejudice, the arguments, reasons, truths, and facts presented. Remember that the question involved is the most important one ever submitted to the consideration of men. It was propounded more than four thousand years ago in the land of Idumea, by that venerable saint and patriarch, Job—"IF A MAN DIE, SHALL HE LIVE AGAIN?" May the bright light of God's holy word shine into our minds, and shed its influence upon our hearts, that we may answer this great question aright.

THE PENALTY OF THE LAW.

I call attention, in the first place, to the *ultimate*, or *final* penalty of sin. Let the reader remember, that in this *definition* I make no allusion to the *manner of dying*, the *pain of dying*, nor to the

simple act of *dying*, but to the *final end of sin*. Neither am I now speaking of those *personal* and *national* penalties which God has *superadded* to the last and final penalty. Of these I shall speak hereafter, when I come to treat of the judgments of the ages and of nations. I now enquire, 1st. *What is the final penalty of sin?* And I remark, first, that *it is not the act of dying*. *Death* is not *dying*. The phrase *dying* expresses the transition from life to death; and where *dying* terminates *death* emphatically begins. If to *die* or *dying* were the penalty of the law, then the very moment the process of dying is completed, the man would have the right to demand a restoration to life again; having paid all the demands of the law, thenceforth it could have no claim upon him.

In the second place, I observe, that the penalty of the law is not the *pain* of dying. If the pain of dying were the penalty, all the claims of the law could be satisfied by the *pain*, *torture*, or *torment* of dying; and the subject, having suffered these pains, would thereby have paid the penalty, and consequently be free from all subsequent obligation. In the third place, I remark, that the penalty of the law is not the *manner* of dying. It may be by famine, pestilence, fire, or sword; but the *manner* is not the penalty. I observe in the fourth place, that the penalty of the law is not to die a *second time*. If it were to die again, or to die a second time, all persons, dying a second time, pay the full penalty of the law. Upon this point I say no more at present, as I shall have occasion to make additional remarks on it when I come to speak of the "second death." These are negative points; but I now state the question affirmatively, *viz: The full and final penalty of sin, is the dominion of death.* Or, if any one prefers, *Death is the penalty of the law.*

But what is *death?* Br. Storrs defines it to be "*the extinction of life.*" See "Six Sermons," p. 12. I define it to be "*the extinction or suspension of life.*"

If death be "the extinction of life," as Br. Storrs maintains, in all cases, then death precludes the resurrection of all—both saints and sinners! Hence I hold that "the extinction or suspension of life" is a just distinction between the destiny of the righteous and the wicked. In the one case life is *extinct;* but in the other it is only *suspended* for a time. In the one case "the life is hid with Christ in God;" in the other case it is hid no where—but, as Mr. Storrs says, is "extinct."

Mr. Storrs takes the position, that *death* is the punishment of the wicked; and in this, I apprehend, we are agreed. He also takes the position that *pain* is not an essential idea of punishment. The following is his language, which the reader will find in the Appendix to his "Six Sermons," page 83.

"What is the Scripture argument that the righteous and the wicked are not equally immortal? The Bible expressly declares that the righteous put on '*immortality*'—that they have 'eternal *life*,' and it as expressly declares that Christ will 'burn up the wicked;' yea, that the Lord of Hosts 'shall burn them up,' so that they shall be left 'neither root nor branch,'—that they shall *die*—be destroyed for ever--perish—utterly perish, &c.

"The notion that *pain* and punishment are inseparable is erroneous. If pain were essential, in order to constitute punishment, then our laws inflict the lightest punishment, or penalty, on the greatest offenders. But our civil laws are based on the principle that life is a blessing, and the deprivation of that life, an evil, loss, penalty or punishment. If the deprivation of life, which is a blessing, is a punishment, then an eternal deprivation of it will be an eternal punishment. But some think that people cannot be punished unless they are *conscious* of the fact, but the laws of the land do not so regard punishment, or death would be only a momentary punishment, for the law does not look into the future. Besides, you may take a being whose life is the most wretched imaginable, and yet the law would regard the deprivation of that miserable life, even if the individual were a Christian, as the highest penalty it can inflict. It is the deprivation of the life itself—not the pain inflicted, or the pain which God may inflict after death, to which the law looks. Hence the deprivation of a blessing, whether the individual remains sensible of it or not, is punishment, and if that deprivation is eternal, *the punishment is eternal.* If Gabriel were to transgress, and to be instantly, *without a single pang*, blotted eternally out of existence, would it not be to him an ETERNAL PUNISHMENT?"

In this extract Mr. Storrs fully endorses my definition of the final penalty of the law; for he says, "it is the deprivation of the life itself—NOT *the pain inflicted*, or the pain which God may inflict after death, to which the law looks."

Again, he says, "If Gabriel were to transgress, and to be instantly, *without a single pang*, blotted out of existence, would it not be to him an ETERNAL PUNISHMENT?"

I am happy, then, in having an endorser of my definition of death, of the penalty of the law, and of punishment, in the person of Br. Storrs.

But, just at this point, I will remark further, that the penalty of the law is not the *torment* which precedes death, but death itself; and to this point I will now direct the reader's attention while I adduce the testimony. And here, to save time, I will quote from my Review of Mr. Lee, p. 102.

"1. The penalty of Adam's sin is thus expressed: '*Thou shalt surely die.*' This penalty is subsequently explained by the Lord, thus: 'In the sweat of thy face shalt thou eat bread, till thou shalt *return to the ground;* FOR OUT OF IT WAST THOU TAKEN: FOR DUST THOU ART, AND TO DUST SHALT THOU RETURN.'

"I wish it fully, distinctly and indelibly, impressed on the reader's mind, that the penalty of Adam's sin was not 'eternal torments,' but *death*—a death unbroken by a resurrection—a death perpetual in its *dominion*, unless some means were devised for his *redemption*.

"Death, then, was and is the penalty of the law. Paul, in his letter to the Romans, presents this subject very lucidly, chap. v. 12, &c. 'Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'

"Here we are taught that by *sin, death*, THANATOS, came into the world, or *kosmon;* and this by the sin of one man,—*Adam.* No man can doubt but this death was the penalty of the law, and that but for this violation of law, death would not have entered the world. This fixes the meaning of the penalty, and shows it to be literal death. But 'death passed upon all men, in *whom*'—i. e., in

Adam—'all have sinned.' The word *dierchomai*, here rendered 'passed' signifies *to pass through*, to *pass over*, *to be propagated*. Death, therefore, was *propagated* to the race. Adam, himself, being cut off from the tree of life; and the whole race being in his loins at the time, in *him* they sinned—i. e., became '*subject to vanity*,' and with *him* they came under the law of death.

"We shall have occasion to refer to this chapter again, and will, therefore, for the present, say no more on its contents.

"In vi. chap. 23d verse, Paul states the principle we have presented—'THE WAGES OF SIN IS DEATH.' This is a general principle—a universal law, running through the Oracles of God.

"There are many other proofs of this position, but these must now suffice. I regard the point as established, then, that *death*, and not the *manner of dying*, is the penalty of the law—that the penalty is *one* and not *many*."

I shall present additional evidence on this point, when I come to speak on the "Hereditary Law of death," and the "Death of Christ." The reader, then, will please observe, that the dominion of death is the penalty of sin; and, that, therefore, the sin of Adam brought him under the power of death, and left him there, without any prospect of deliverance in, and of, himself. There was in him no *resurrection-germ*, which at some subsequent time might spring forth into new life. There was no innate power in him, by which he could revive and live again. But, having once closed his eyes in *death*, there he must remain through the long dark night of the endless succession of ages, unless restored—ransomed, and redeemed by Jehovah. And I maintain, as the sequel will show, that all the redemption through Christ is *conditional*—that the resurrection, the life, the immortality, the kingdom of God, and all the glory and honor appertaining to it, are one and all absolutely conditional. And, that, by consequence, no son of man can ever attain to so glorious a destiny, without complying with the terms of the new institution.

J. T. WALSH.

REPLY BY THE EDITOR.

It will be seen by the foregoing, that Br. Walsh has commenced a series of articles intended to prove that there never will be a resurrection of the wicked—that *once* dead they are dead forever. We regret that he has been lead to such a conclusion, and it is painful to be under the necessity of taking the position of an opponent to him; but "he that loveth father or mother more than me is not worthy of me," said the Savior; and believing, as we do, that Br. W. is in error, we feel bound to reply to his articles. It may be asked, why admit such a discussion into the Examiner? Answer. Our motto is—"Prove all things, hold fast that which is good." While, therefore, any one maintains a reverence for the Scriptures, and is willing to be tested by their teaching, we feel bound to let them speak in our columns, provided they occupy reasonable limits. With these remarks we come direct to the work of replying.

Br. W says—"I deny the resurrection of the wicked, and demand the proof." He asks—"Will the wicked be raised in a literal sense?"

We answer, *they will:* and the "proof," in part, is—The Son of God has positively affirmed it, John 5: 28, 29: "ALL that are in the graves shall hear his voice, and SHALL COME FORTH; they that have done good unto the resurrection of life; and they that have DONE EVIL *unto the* RESURRECTION of damnation." An exposition of this text, so far as it needs any, we shall reserve till we come to Br. W.'s attempt to harmonize it with his present position.

He says—"The resurrection is conditional." At present we will only say, The resurrection which restores from the consequences of Adam's one "offence" is *not* conditional; but the resurrection to immortality, *eternal life*, is conditional. Let the reader keep this distinction in mind in the following discussion, and it will save him from much confusion.

Br. W. speaks of the "ultimate, or final penalty of sin;" and he admits there are "penalties which God has superadded to the last and final penalty." Let this admission be kept in mind, as we may find there is "tribulation and anguish" *superadded* between the time that wicked men hear Christ's voice and "COME FORTH" from the grave, and the period of their final extinction.

He asks—"What is the *final* penalty of sin?" What he has said, negatively, viz., that the penalty is not the pain of dying, may be true without at all affecting the question at issue; for though the pain of dying is not the "*final* penalty," it may be "supperadded." The penalty of Adam's one offence was death; but, there was superadded "*sorrow all the days of thy life*," &c. See Gen. 3: 16—19. So, prior to the "final penalty of sin," in the case of the wicked, there may be sorrow, fitly described by that figure of speech called—"Weeping, wailing and gnashing of teeth."

Br. W. says—"The penalty of the law is not to die a *second* time." The only reply we make at present is—It is the "Second death." What the meaning of that phrase is, we shall perhaps see more clearly when we come to meet his position on that point.

His definition of the "final penalty of sin" we let pass at present; but in his definition of death he seems to desire to convey the impression that our view is defective, in our "Six Sermons, page 12." He says—"Br. Storrs defines death to be extinction of life." Let the reader turn to that page of our Sermons, and he will find it to read thus.—"The *primary* meaning of the term death is, the extinction of life." We, of course, defined it in reference to its proper sense and the "final" result. It was quite an *assumption* for him to insinuate that "in

all cases, Br. Storrs maintains death is the *extinction* of life." We do not in the place he refers to; and we never assumed any other position than the one he contends for; *viz.*—"That death is the suspension, or extinction of life;" yet, in its *primary* sense, it is extinction. As to the distinction Br. W. has introduced, between the returning to the dust of the righteous and the wicked—*viz.*, that in one case it is extinction and in the other suspension—we consider it to be without foundation. "There is," in this respect, "one event to the righteous and to the wicked."

Br. W. says, in the extract he takes from our Six Sermons, "Mr. Storrs fully endorses my definition of the final penalty of the law."

This is a new way of getting an *endorsement*, to take the sentiments of an author that wrote long before us, and say, that he endorses *our* sentiments. He might have said, he endorsed or adopted Mr. Storrs' sentiments. Br. W., and all others, will understand that we are no "endorser" of his "definition of the penalty of the law;" if he chooses to endorse or adopt ours we have no objection.

His reiterating the sentiment that "the penalty of the law is not the *torment* which precedes death, but death itself," amounts to nothing, unless he can prove that God has not threatened to "superadd" to death, or precede it with "few" or "many stripes." His saying that "the penalty is *one* and not *many*" is subject to the same stricture. Let him show, if he can, that while the "final penalty is *one*," there is not "superadded" *many* "sorrows" and "stripes" to precede that "final penalty." What he says of the "*dominion* of death" being the "penalty of sin," alters nothing, so long as he himself admits, in the case of Adam, that by some means that dominion might be broken; and if by one means, for aught any can say, it may be by some other, unless the Scriptures say otherwise. The idea, however, that "the penalty of sin is the *dominion* of death," is, in our mind, an unwarrantable assumption. If this be true, Adam and Eve, at least, never can have a resurrection upon any terms, or by any means: it is placed out of the power of the Creator himself to restore them to life; for such revival destroys "the dominion of death," and they escape the penalty which their Creator said should "SURELY" come upon them: and, as the death threatened to Adam "passed through upon" all his posterity, not one of the race can have a resurrection. If Br. W.'s definition be the correct one, it is useless to talk of a "*ransom*" from such a penalty—there is no ransom—there can be none, in the very nature of the case. The fact is, "*death* is the wages of sin," Its "dominion" is another matter entirely; and that depends on the will of the Law-Maker. The transgressor has no claim for deliverance; death may or may not continue its dominion, as the Creator may see best, or as He may choose. In the case of Adam, He did not say the death threatened should continue its dominion, but left Himself at liberty to restore man to life if He chose; thus leaving the way open for his redemption; whereas redemption would have been impossible, if "the *dominion* of death," and not death itself, had been the penalty. The punishment for personal sins, under the dispensation of grace, is *eternal*, and therefore precludes redemption; not because the penalty is "the dominion of death," but because the Redeemer has expressed his *will* that the rejection of *eternal* life shall be followed with "eternal punishment;" and, of course, in that case, the dominion of death is eternal, and precludes the possibility of the redemption of the subjects of it; and it would have been equally impossible to have redeemed Adam, or any of his race, if the original penalty had been the "*dominion* of death."

When Br. W. says, "that all the redemption through Christ is *conditional*," we think he assumes what he will find hard to prove. We shall probably find there is a redemption *antecedent*, and a redemption *consequent*; or a deliverance which is *unconditional*, and may be turned by man's perversity into an insupportable curse, and end in death; and there is a deliverance *consequent* upon the improvement of antecedent blessings. That "no son of man can ever attain to so glorious a destiny" as that of a "resurrection" to *eternal* "life," "immortality, the kingdom of God," &c., without "absolutely" complying with the conditions upon which *those* glories are promised, is true.

FROM ENGLAND.—We have received from the other side of the Atlantic, we presume from our fair friend "*Ellen Tanner*," a copy of the "Gospel Banner and Biblical Treasury." From it we copy the following Letter and Reply.

THE PRESENT STATE OF THE DEAD.

March 17, 1849.

MADAM,—I duly received your favor, and take the liberty of saying, that the passages you quote refer to the *body*, not the *soul*. To receive them in any other sense would be to reject a host of other passages which are equally true, and which are without doubt, reconcilable with them. For instance, Christ and the thief *went to paradise* the day they were crucified. "*In hades* the rich man *lifted up his eyes, being in torments.*" [Hades cannot, therefore, mean the grave.] Paul tells us, that "to depart" was "*to be with Christ*," which was "far better," than even to live and labor, abounding in the gifts of the Spirit, in revelations, and in seals to his ministry.

Sheol and hades, in the originals, *never* mean either *hell* (Gehenna) or the *grave*, as they have been translated. It is, therefore, not possible for you, without an understanding of the originals, to

investigate what the Scriptures say respecting the separate state, from our translation, unaided. I, therefore, again *press upon you* to get and to study Gavett on hades, who examines almost all the passages you refer to. One thing is certain, that unless you can explain away the meaning of Hades, Sheol, Abaddon, Paradise, and show there are no such places, and that these terms, as well as "the bottomless pit," (which is only another name for "Abaddon" or Destruction,) *mean nothing* more than the *grave*, your system must fall to the ground —that is, if I am correct in supposing that you do not believe in "the separate state." As an impartial seeker after truth, I trust you will not rest satisfied till you have examined the Scriptures respecting the *souls* of the departed as well as their *bodies*, and endeavor to discover how the various passages are to be reconciled.

Praying the Lord may assist and direct your investigations, and show you wondrous things out of his word,

I remain, Madam, most respectfully yours,

O.

P.S.—You quote Ps. xlix. 15, "But God will redeem my *soul* from the power of the grave." The word here translated "soul" is in the Hebrew "Neppesh," and is often translated "body" and "dead body," as in Numbers ix. 6, 7, in both of which verses Neppesh is translated "dead body." I therefore understand the Psalmist to say, "But God will redeem my *dead body* from the power of the grave"—NOT MY SOUL. From your note I perceive that you do not believe that "*to depart is to be with Christ*, which is far better." Surely, then, to slumber as inanimate matter! in the prospect of which you seem to take pleasure! O.

REPLY TO "O."

April 10, 1849.

SIR,—I received your note some time since, and feel obliged by your polite atiention in giving me your ideas of the present state of the dead.

With respect to Christ and the thief going to Paradise "the day they were crucified," Christ himself said, "As Jonah was three days and three nights in the whale, the Son of man should be three days and three nights in the heart of the earth." Matt. xii. 40. And Christ at his resurrection said to Mary, "touch me not, for I am *not yet* ascended." John xii. 17. And Christ remained on the earth forty days, "speaking of the things relating to the kingdom of God." Acts i. 3. Nor did Christ ascend till he went up in a cloud, *when* his disciples saw him going up. Acts i. 9.

The thief was doubtless cast into Gehenna, where malefactors were then thrown.

The thief's prayer was, "Lord, remember me when thou *comest* into thy kingdom," (not when thou *goest*,) or as it reads in some old versions, "Lord, remember me in the day of thy coming." Christ replied, "Verily I say unto thee, to-day thou shalt be with me in Paradise. Luke xxiii. 43. Paradise was *not* in heaven, but *on earth*, it was lost by the *first* Adam, and will be restored by the *second* Adam.

The kingdom is *not yet come*, but we pray, "Thy kingdom come." The kingdom is *not* in heaven where Christ NOW IS; *nor* is Christ *now* a *King*, but a *Priest*, to make intercession. Heb. vii. 25. Nor is Christ *now* seated on *his* own throne. See Rev. iii. 24. But Christ IS TO SIT on his father David's throne, which was *not* in heaven. Luke i. 32.

Christ's kingdom will be *under* the whole heaven. Dan. vii. 27. Not ABOVE nor IN heaven, but UNDER the whole heaven, on the *new earth*. 2 Pet. iii. 13. Then shall the meek inherit the *earth*, (not heaven.) Matt. v. 5 *When* the *Son* of *man comes* in the clouds, *then* shall he sit on the throne of *his* glory, and say, "Come, inherit the kingdom." Matt. xxv. 34. *Then* will the *thief*, with the saints, possess the kingdom. See Dan. vii. 18.

You next refer to the rich man and Lazarus, which is only a *parable*, and *not* a *fact*. No parable *can* be *taken* literally. The kingdom of heaven (or present dispensation) is like unto a *net*, for instance, and all parables were spoken to illustrate some point.

The parable of the rich man could not refer to a disembodied state, as "he lifts up his eyes," (a spirit not having eyes)—"dip the finger"—"cool the tongue"—("a *spirit* has *not* flesh and *bones*." Luke xxiv. 39.) At the close of this parable, Christ referred to the unbelief of the Jews, saying, they would not believe Moses and the Prophets, (or the Old Testament account of Christ,) neither would they believe though one rose from the dead, (or, the *New* Testament account of Christ.) It is written in John iii. 13, "*No man* hath *ascended* into *heaven*." In Acts ii. 34, "David is *not* ascended;" "and whither I go ye CANNOT COME," John xiii. 33, and John xiv. 3, "I will COME AGAIN and RECEIVE YOU." "When *Christ*, who is our life, SHALL appear, THEN (and not at death,) shall we appear with *him* in glory." Col. iii. 4, 1 John iii. 2.

You refer to "depart and be *with Christ*." Believers are said to "sleep in Jesus." I understand to sleep in Jesus, and to depart and be with Christ, is to DIE in the faith of Christ, as it is written, "Blessed are they who *die* in the Lord, that they may rest from their labors." *Paul* says it is far better; the *Revelation* says it is blessed. Paul knew bonds and imprisonments awaited him. Paul says that he shall receive *his crown* at *Christ's appearing*, 2 Tim. iv. 8; and in Col. iii. 4, Paul writes, "When *Christ*, who is *our* life, shall appear, THEN (and not at death) shall ye *appear with him* in glory."

The Savior does *not* bestow his rewards until he comes in the clouds. "When the Son of man COMETH, THEN shall he reward every man according to his works." Matt. xvi. 27. Again, Paul distinctly states that the *future life* of the *dead* entirely depends on a *resurrection*: "for if there is no resurrection of the DEAD, THEN those that are *fallen* asleep in Christ (Christians) are perished." 1 Cor. xv. 14—18. How could this be the case if believers were gone to heaven at death?

You next refer to Hades, which is a compound word, and means hidden, invisible, the same as *Sheol*, (Hebrew) both signifying the grave, (or place of the dead.) I see with you a difference in Hades, Sheol and Gehenna, the latter referring to the valley of Hinnom, south of Jerusalem, where children were burnt to Molock. 2 Kings xxiii. 10. I do not understand Paradise TO BE IN HEAVEN OR THE GRAVE. Paradise was *on* the earth, and Christ's kingdom will be *under* the whole heaven, and when Paradise is restored it will be in the *new earth*.

With regard to the *souls* of the departed, the word soul has several meanings, nor can it be determined without its context. The term soul is applied to animal life, both man and beast. In some places it

signifies persons. "*Souls* (or persons) on board," in Acts xxvii. 37; in Lev. xvii. 12, "No soul of you shall eat blood." In Gen. i. 20, it means life. In 1 Sam. xviii. 1, it signifies affections, nor can I find that souls exist separate from the body IN THE SCRIPTURES, and this idea was taught by the Heathen Philosophers, who were entirely ignorant of the glorious doctrine of the resurrection for which Paul endured such opposition.

At the close of your note you write that I seem to take pleasure in the prospect of remaining *inanimate till* the resurrection. Indeed, I would wish to be satisfied with all *God's revealed will*, and like Paul say, if I may but attain unto the resurrection *ex anastasis* out from among the dead, and be one of the blessed and holy who shall have part in the first resurrection. Rev. xx.

Remaining, yours respectfully,

ELLEN TANNER.

STILL THEY COME.

ANOTHER MINISTER IN THE FIELD.

Ellicottville, N. Y., Nov. 19th, 1849.

BR. STORRS.—For several months past I have been examining the doctrine of the destruction of the wicked, and am convinced that it, rather than eternal conscious torment, is the penalty God has annexed to his violated laws. I have commenced preaching in accordance with this view, and find freedom and pleasure in so doing. I have not the least doubt *Death*, the penalty threatened to Adam, is to be understood to mean, just as common sense would indicate, *a cessation* of life.

How this new doctrine in my preaching will be received I cannot tell. Some are examining it, and I trust in the spirit of candor. I believe *many* will embrace it—though I know of but *one* besides myself in all this section of country that does at present. The leaven of truth is at work. Permit me to say here, I am quite certain that the doctrine of eternal conscious torment has been the occasion of thousands embracing universalism, and even infidelity outright.

To know and proclaim the entire truth, as it is in Jesus, is the business of my life; and it little concerns me what will be the *consequences to me* of pursuing this course. I am quite sure I shall lose caste with the churches of my own denomination, (Baptist;) but that causes me no anxiety. I leave myself and all my interests with Him whose I am.

Your brother, in hope of eternal life,

C. M. RICHMOND.

Sylvan, Mich., Nov. 6, 1849.

BR. STORRS.—The more I read the Bible, the clearer I see that the doctrine of Life and Death is too plainly taught to be misunderstood. Long before this time should I have embraced this view, if I had given it proper attention. But better late than never. I believe it to be the only doctrine that can save a world from universalism and infidelity; and the only thing that can harmonize the Scriptures; for I am certain that upon no other interpretation of the Book can the atonement be made consistent. This I came to see when I was examining that doctrine—For what did Christ die? and the nature of that death? The books would tell me that "Christ died in the sinner's room and stead, to save from endless torments." If this be true, Christ must still be suffering. But the fact is, he never redeemed us from any such thing, as appears from Adam's sentence from God. "Dust," &c., and Christ's death, "even the death of the Cross."

I attended the (so called) "True Wesleyan Methodist" Conference, in this State, a short time ago. Some of the preachers said they thought Brother Lee had not done anything very great on the immortality question. Some of them said that a preacher in the Conference had got up lectures on that subject that were far superior to Lee's, for Lee argued immateriality, and so makes out the soul of man an immaterial NOTHING. The preacher spoken of takes the ground of spirituality, which, they thought, was far preferable.

The doctrine of Life and Death is a new thing to most all here, though numbers have turned among my friends; some who, before, were Baptists, Methodists, &c. Last Sabbath was the first that I had introduced it in public. The house was crowded—quite an excitement.

J. B. FRISBIE.

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BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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THE KINGDOM OF CHRIST.

BY G. T. NOEL, A.M.—EXTRACT NO. II.

I have already stated a decided opinion that the language of Scripture suggests the expectation of a kingdom to be established upon the earth, under the *personal* and glorious sceptre of Jesus Christ. The great mystery revealed to man is "God manifest in the *flesh*," and as such vested with the high commission, "to destroy the works of the devil." These works have been manifested in the seduction of our first parents from their allegiance to God; in the usurpation of that dominion with which Adam had been invested; and in the overthrow of order, justice, and charity in the world. Except, then, Revelation should assert the contrary, would it not be natural to suppose that "to destroy these works," cannot imply *less* than to *retrieve* the apparent ruin; to restore the allegiance of the earth to its Creator; to remove the curse under which it labors; "to abolish death" introduced by sin; to replace the crown upon the head from which it has fallen, and thus to realize the original purpose of God in the creation of Adam? The more *limited* interpretation, that *holy principles* shall one day very generally prevail in the world, but this still under the penalty of death, and beneath the original curse; the more limited assurance that after this spiritual triumph of Christ over a depraved race, a final judgment shall be instituted, and under His righteous sentence separate the wicked from the good, annihilate the earth by fire, and translate the righteous to another region, *there* to enjoy, in the presence of Christ, an eternal blessedness; this assurance, cheering and glorious as it may appear, would not at least seem to fulfil the prediction that Christ should "destroy the works of the devil." This work of rebellion and malice would still be visible in the victory he had gained over a once happy world.

The simple *fact* of the *earth annihilated*, and of a chosen race rescued indeed from ruin, but transferred to another scene for the enjoyment of their happiness, this fact would appear to be at variance with the original record of the creation. "Let us make man after our image, that he may have dominion over the earth, and subdue it." The original scheme would appear in a great measure to be frustrated; the holy Sovereignty given to Adam upon the earth would be swept away; and the malice of Satan would in part have realized its impious aim. But if in the person of the Saviour Christ the guilt of man at length be removed; the curse be taken from the earth; death be abolished; allegiance be restored; Paradise be renewed in all its innocence, fruitfulness and joy; and if the *perpetuity* of all these blessings be secured under the agency of the Holy Spirit, and through the eternal union of the believer with Jesus Christ, then indeed will the works of the devil, gigantic and mature in evil as they have appeared, at length be destroyed, and the Saviour amply justify his prophetic name, "the second Adam," "the Lord from heaven." Then will his conquest be complete, and this world exhibit the very excellence and the very happiness which was implied in the approbation of Jehovah, when in the survey of his finished work he declared it to be "very good."

Will Jesus Christ return to the earth to establish a *visible and personal* kingdom?

In reference to the predicted return of our Lord to the world, there is, I believe, amongst true Christians, no difference of opinion. All believe him to be the constituted Judge of quick and dead; nor do I believe there to be any difference of opinion, either as to the expectation that his religion will one day be the prevalent faith of the whole earth, or as to the belief that during the *intermediate period* he exercises an unseen and kingly authority over the church and the world. On these points I imagine all pious men to be agreed. The difference of opinion lies, *first*, in the *time* of his advent, and *secondly*, in the *nature* of his ultimate kingdom. In reference to the nature of his kingdom, the received opinion in modern times asserts it to be *exclusively spiritual*, the *reign of holy principles*. The following pages affirm it to be *personal* as well as *spiritual*; to be *visible* as well as *holy*. In reference to the *time* of his advent, the received opinion places it at the *end of the world*, in order to hold a final judgment; the following pages affirm it to take place at the *commencement* of his *reign*, in order to *introduce* the millennial period.

It might be expected that the language of Scripture, delineating a prospective view of the dispensations of God, however plain and simple in itself, would still bear a shade of obscurity as to its actual import, on account of the *various* subjects which it condescends to explain. It unfolds subjects *external* and *temporal*, as well as subjects *spiritual* and *eternal*. The difficulty—the ambiguity—will lie less, perhaps, in the *words* than in the *subjects* which those words explain. I do not here refer to prophetical emblems, but to prophecies simple and direct in the terms in which they are announced. At the time of the *first* advent of our Lord this ambiguity was very apparent. The Scriptures foretold a *kingly Messiah*; and they foretold likewise a *suffering Saviour*. The pride of the Jewish nation readily separated these two subjects of prophecy; and hence the whole *ground of the controversy* between Christ and the Pharisees rested upon his actual claims to be the predicted *King of Israel*.

A similar ambiguity in our own day arises from the *twofold* character of prophecy. The Scriptures announce a *spiritual dominion* in the human heart; but they also announce, as it appears to me, a *local* and *glorious kingdom* upon the earth. The *first* subject of promise, I think, has been made the occasion of excluding the *last* from the general observation of the Christian Church. In the *double* meaning of which the words of prophecy are capable, lies their ambiguity.

In this ambiguity lies also the *occasion* for candor, humility, prayer, and mutual charity. Our duty is to examine, not to dogmatise: to compare Scripture with Scripture, and to supplicate the guidance of a heavenly light in all our researches after truth.

While representing, then, to the Christian reader, the various passages of Scripture to which I shall refer, I am perfectly aware, that from his early and familiar intercourse with the idea of a *spiritual dominion*, they may seem to him to have no direct and necessary connexion with a local and terrestrial sovereignty: they may seem even to limit the promises of the future, to an interpretation entirely spiritual. This limitation, however, I cannot hesitate to aver, increases tenfold the difficulties of Scripture. Let the idea of a *local* and *visible* kingdom be added to the other, and the language of revelation becomes lucid and precise; at once accordant with all the analogies of the past, and declarative of a *definite* object to be realized in the momentous connexion of Jesus Christ with the world.

Let us commence the examination of Scripture in reference to the kingdom of Christ, with the Book of Psalms.

Psalm ii. 6. "Yet have I set my King upon my holy hill of Zion." Ver. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Again, (Psalm viii. 4.) "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have *dominion over the works of thy hands;* thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field: the fowl of the air, aud the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Governor, how excellent is thy name in all the earth!"

I would pause here to inquire whether this Psalm be fairly capable of a *spiritual* interpretation? Does it not refer, in the whole texture of its language, to the *original dominion over the earth* which God gave to man? In confirmation of this assertion, I beg the reader to turn to Heb. i. 2. In this verse Jesus Christ is styled "the appointed heir of all things." He is also described to be greater than the angels, and to have the promise of the dominion over *the world to come*. This subjection "*of the world to come*" to his sway, is explained by the apostle to be *precisely the original grant* of the heirship *of the earth* to Adam, as described in the 8th Psalm: a circumstance which identifies Jesus Christ, in a sense truly emphatic, to be the "second Adam," the true heir of this *earth*, in its *restored state* called the "*world to come:*" an expression I deem to be *identical* with the "*new heaven and new earth,*" both of St. Peter and of the Apocalypse. The term, "*world to come,*" in the original, gives a precision to the idea which is not suggested by our translation. The words translated "world to come," is an expression which can only mean, "the habitable *earth* to come." Thus speaks, then, the apostle; (Heb. ii. 5.) "For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God might taste death for every man."

If I mistake not the meaning of the apostle, our blessed Lord is here described to be the antitype of Adam, and, as such, to have the ultimate *dominion of the earth*, not *spiritually* but *locally*, vested in his hands. But though he be king in fact, and though he now exercise a regal and spiritual authority while inhabiting the unseen world, yet he is not king in *actual* and *visible* dominion: "We see not *yet all things put under him.*"

This Psalm I am unable to explain by any spiritual interpretation; and the comment of the apostle appears to me, to place beyond a reasonable doubt, the *local sovereignty* of Christ "*in the earth to come;*" even in the new condition of a renovated world. In this point of view, the 8th Psalm sheds a bright and steady light upon the nature and character of Christ's kingdom, by identifying that kingdom with the original grant of dominion made to Adam.

I beg here to remark, once for all, that this view of the kingdom of Christ in no sense whatever *excludes* the *prevalence* of a spiritual and holy dominion: rather it *presupposes* it; but it connects this momentous dominion with a *local* and external sovereignty. This important Psalm, to my mind, thus incapable of a spiritual interpretation by any fair use of language, is one of those MASTER KEYS which unlock the intricate wards of many a prophetic record.

Again, the 22d Psalm, a Psalm ever deemed prophetic of the humiliation of Christ, and beginning with those affecting words extorted from him by the final anguish of the cross, "My God, my God, why hast thou forsaken me!" this Psalm refers in strong terms to his KINGLY exaltation. (Ver. 26, 27, 28.) It is here stated, that "the meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's, and he is the Governor among the nations." In a spiritual and providential manner he has always been king; but he is not yet king in the *manifestation* of his glory. Is not this kingdom, in fact, the same dominion spoken of in the 8th Psalm? It is not, indeed, as yet *established! All things are not yet put under him;* but at his second advent HE will come to take possession of the crown, to which he is the heir.

We refer next to the 45th Psalm, on which Bishop Horsley remarks: "This Psalm relates to the *second* advent. The Bridegroom is the *conquering*, not the *suffering* Messiah; the *marriage is*

celebrated after his victories; and the *bride is the church catholic.*" In this Psalm, the expression occurs in the 6th verse, as addressed to the Messiah at the time of his second advent: "Thy throne, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre." In similar language the 50th Psalm thus speaks: (ver. 3:) "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him: he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness, for God is judge himself." Again, let us observe the 72nd Psalm. It is called "A Psalm for Solomon;" but for him surely only as a type of the kingly power of Christ, when manifested at his second advent. The whole Psalm is a beautiful delineation of his peaceful sovereignty over the earth, under which, (as in the 8th verse,) "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth. All kings shall fall down before him, all nations shall serve him." "And blessed," (adds the Psalmist, in the 19th verse,) "And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

Let us consider next the language of the 93rd Psalm. "The Lord reigneth, the world is established that it cannot be moved. The floods lift up their waves, but the Lord is mightier." In similar strains his advent and glorious dominion are described in the 96th, 97th, 98th, 99th and 100th Psalms. Indeed, these Psalms ought to be read together, (vid. Horsley in loc.,) for they are descriptive of one and the same subject—the victorious coming of the Son of Man. I will only cite one or two passages. (Psalm xcvii. 5.) "The hills melted like wax at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory." (Psalm xcviii. 1.) "O sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory." (Psalm xcviii. 8, 9.) "Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth with righteousness, and the people with equity." I beg the reader ever to recall to mind the *language of the 8th Psalm, as explained by the Apostle to the Hebrews,* as the *true key* to all these magnificent expressions of dominion and sovereignty. Can they be fairly limited without wresting them from their direct meaning, to the spiritual victories of the great Comforter? They include, indeed, his hallowed influence; but are they not literally descriptive of the personal glory of Christ, when he returns as the second Adam, to possess and govern the earth?

I would here remark that the expression so often used, *to judge*—"*to judge with equity,*" is not merely to pass sentence or judgment upon character, but to *sway the sceptre*, to *protect* and *bless*. To sign a death warrant, or to confer a favor, is not the entire office of a sovereign. To *guard*, to *cheer*, to regulate by the sceptre of power, is a far nobler exercise of kingly authority.

The whole number of these Psalms, from the 96th to the 100th inclusive, is thus descriptive of the Messiah's reign of truth and gladness. They describe, in glowing terms, the overthrow of idolatry, the destruction of every anti-christian confederacy, the restoration of Israel, and the triumph of the gospel among the heathen; and all this beneath the *visible rule* of the Redeemer. The 145th, 148th and 149th Psalms, celebrate also in similar strains the ultimate conquest and triumphant sway of the redeemed saints.

In closing these citations from the Book of Psalms, I beg the reader to consider, whether *the personal advent of Christ with his saints, to rule with equity and love upon the earth*, be not the idea which explains almost all the difficulties of these Songs of Zion. The frequent allusions to *foes*, and *slander*, and *blasphemy;* the awful demonstrations of *vengeance to the ungodly; the solemn imprecations*, from which many turn away as if scarcely consistent with the delineation of Christian charity; all these, if referred *to the great day*, will harmonize with our ideas of the triumphant advent of our Lord. They are not descriptive of *personal* conflict, and of *individual* animosity; they are all prophetical of the great controversy of the Messiah with the *infidel*, the *impious* and the *licentious*. They are prophetical of the ultimate intentions of God with respect to the *impenitent*, in that approaching day, when the agony and scorn, under which the Saviour first became "manifested in the flesh." will be exchanged for the honour, the glory and the victory of his return to the world.

IMMORTALITY.

The Testimony of Jesus Christ respecting it. No. II.

Bro. Storrs,—In a former communication, I endeavored to present the doctrine of immortality, as taught by Jesus Christ. Perhaps a few additional remarks on this subject may be acceptable to your readers.

John 10: 27 and 28. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." We have before seen that the word "*perish,*" as used in the New Testament, means "to die; to be destroyed; to cease to exist." To perish, is here placed in contrast with eternal life; from which it is evident that the words, eternal life, are here to be understood to signify everlasting conscious being.

That the word "*life*" is here to be taken in its primary sense, is evident from the context. "I am the good shepherd: the good shepherd giveth his life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again." No one understands the Saviour to mean, that he gave his *happiness* for the sheep. He gave his *life* for the sheep, and by so doing he redeemed them from the curse of the law, which is *death*. For them he hath abolished death, and brought life and immortality to light. After fulfilling, in his life and death, the good pleasure of the Father, he was raised to life again: and because he lives, his people shall live also. If they abide in him, their immortality is secured by the glorious promise, "I give unto them eternal life, and they shall never perish."

John 11: 23—26. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the

resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

Here we have a case of death—not a figurative spiritual death, but a real natural death. The resurrection and the life here spoken of, are evidently placed in contrast with natural death, and must be literally interpreted. To talk about a spiritual life, a spiritual death, or a moral resurrection, here, would be worse than nonsense. What then do we learn from the passage? We learn these great facts: That those who in this world believe in Jesus shall not die for ever; but they shall be raised from the dead to immortal life. And 2d. This restoration to life will be effected by the power of Jesus Christ. The words "yet shall he live," "shall never* die," are restricted to believers. To them, *and to them* ONLY, is the blessed promise of a resurrection to immortality given. It follows then, that although the unbeliever shall be raised, he will not be raised to immortal life: on the contrary he will die; he will "lose his life," and be no more forever.

Some refer to the words, "And whosoever liveth and believeth in me shall never die," to prove that the soul is immortal. Now, if we admit that the Saviour designed these words to apply exclusively to the soul, the advocates of eternal torments will gain little or nothing by the admission. If the exemption of the soul from death be intended—if the uninterrupted and eternal consciousness of the soul is here affirmed, still it is manifest from the passage, that such souls *only* are immortal as believed in Jesus. When the Saviour says, "He that believeth shall be saved," we are surely not at liberty to conclude that we shall be saved, whether we believe or not. And so in relation to the words before us. If Jesus meant to teach the immortality of the soul, by the words, "shall never die," he limits the language to such as believe in him. It follows, then, that the souls of unbelievers are not immortal. As immortality can only be secured by faith in Christ, and as many do not believe in him, such will not receive the glorious boon.

John 12: 25, 26. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will my Father honor."

Let the reader take, in connexion with this, Matt. 16: 25, 26. When Jesus uttered these words he well knew that his disciples would be exposed to terrible persecutions, for his name's sake. He told them they would be as sheep among wolves; that the world would hate them, and persecute them, and put them to death. He well knew that they would be tempted to abandon him and his cause, that by so doing they might preserve their lives. Some professors of Christianity, in the primitive age, did curse Jesus Christ, and by so doing escaped martyrdom. In view of these persecutions, which he foresaw, he told his disciples, that if they should forsake him to save their lives, viz: to prolong their lives on earth, that the final consequence of such conduct would be, *a total loss of life*. They might deny him, and thus escape the dungeon, the rack, and the cross—they might become great and rich in the world, but they could not avoid the threatened doom. By denying him, they would have to sustain a loss of life which would be *total* and *eternal*.

Very different was to be the destiny of those who, in this world, hated their lives for Christ's sake; or, as Matthew and Mark have it, *lost* their lives. Their bodies might be burned to ashes, be devoured by wild beasts, or be cast into the sea, but death should not reign over them for ever. "Whosoever will lose his life for my sake, shall find it,"—shall keep it unto life eternal. Whoever would make the word "*life*," in these passages, mean *happiness*, affords sad proof that he is wedded to a "vain tradition," which flatly contradicts the doctrine of Jesus Christ.

I may here remark, that the word which is rendered *soul*, in Matt. 16: 26, is the same word which is translated *life* in the preceding verse. In relation to this, Dr. Clarke says: "On what authority many have translated the word *psuchen*, in the 25th verse, *life*, and in this (the 26th) verse, *soul*, I know not; but am certain it means life in both cases." So I fully believe. The doctrine of the text, then, is, that such as deny the Lord shall finally lose life; they shall cease to be the subjects of conscious existence; but those who die for Christ's sake, shall find their life again, and shall live eternally.

John 14: 19. "Yet a little while, and the world seeth me no more; but ye see me; because I live ye shall live also."

Here Jesus teaches that our future life is connected with, and dependent upon *his* life. But if men are immortal by *nature*, and not by the donation and conservation of God, through Jesus Christ, I cannot see how our future life can be a consequence of the resurrection and life of Jesus. The following is Clarke's note on this passage: "As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And *because* I *live* a life of *intercession* for you at the right hand of God, ye shall *live* a life of *grace* and *peace* here, and a life of *glory* hereafter." According to the Doctor, believers are dependent upon the Saviour for three things—grace and peace here, a resurrection from the dead, and glory hereafter. Now, as the gift of eternal life is identified by Jesus, in John 6th, with the resurrection; and also by Paul, in 1 Cor. 15: 32, it plainly appears that Christians are not immortal by nature; on the contrary, they will be made immortal by "Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself."

The Doctor confirms this view of the subject in his comment on 1 Cor. 15: 32; part of which I transcribe. He says: "What the apostle says here, is a regular and legitimate conclusion from the doctrine, that *there is no resurrection;* for if there be no resurrection, then there can be no *judgment;* no *future state of rewards* and *punishments;* why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for to-morrow we die: and there is an end of us for ever." The remainder of the note is to the same effect. Beyond all doubt the Doctor teaches that there can be no future life without a resurrection. The notion that the soul is naturally immortal is flatly contra-

*Never is plainly a compound of *not* and *ever*, so that the meaning is "shall not ever die."

dicted, by Paul and the commentator, while they both affirm future existence, solely and exclusively on the ground of a resurrection. How perfectly this agrees with the words of Jesus in John 6: 39, 40, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

John 15: 6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

This passage should be read in connexion with the preceding verses. The Saviour teaches that we must be in union with him, in order to bear good fruits. We can feel and speak and act in harmony with God, only so long as we abide in Christ. When the believer ceases to live by faith in the Son of God, he ceases to be a holy being. In this state of separation from Christ, he is as destitute of real holiness of character, as a broken withered branch is of life. Being without the Son, he has no access to, nor communion with the Father; for, says Jesus, "no man cometh to the Father but by me." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." From which it is plain, if a man does *not* love the Son, he has no interest in the Father's love,—no communion with him. "Whosoever denieth the Son, the same hath not the Father." Thus separated from God—destitute of the divine unction, the man is a barren, withered, useless existence. God made him not merely *to live;* but to *live* according to the laws of his physical, intellectual, and moral nature—to live in moral harmony and union with the great fountain of life for ever. But the sinner does not thus live; he does not answer the end of his being. What, then, shall be done with him? The answer of the Son of God, is, "he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are *burned.*" As the withered branch, when cast into the fire, is utterly consumed, so shall the wicked "consume away;" "be burned," and then "be no more" forever.

Such appears to me to be the testimony of the great witness who came from heaven. Since I came to understand and believe the doctrine of Jesus, I can truly say, my mind has been relieved from a terrible burden. Often, when reading such statements as Wesley's, Saurin's, or Pollock's, respecting hell and the damned, I have asked the question—If these things are true, then what is God—the righteous governor, or the infinite tyrant of his universe? The monster gods of heathenism loved human blood, and Moloch seems to have been pleased with the groans and shrieks of his victims, when they were roasting in the fire. But does the living God delight in yet keener sufferings, and that to all eternity? Will he keep in life, countless millions of beings, through infinite ages, to plunge them deeper and deeper in a world of fire? Perish for ever the unreasonable, unscriptural idea! God is just in judgment; not malicious and cruel. In the Saviour's doctrine of immortality and retribution, my reason can discern the perfect and eternal rectitude of God. But when I am told that he will keep millions of his creatures in being for ever, to torture them for ever, my reason is staggered—utterly confounded. I find it very difficult to believe that Jehovah's throne is established in truth and equity, and that his righteousness endureth forever: I can see no proportion between a course of sin in the short period of this life, and an eternity of torment. But in the Saviour's doctrine of life and death I can see a just proportion. And it is by the proclamation of that doctrine, that we must vindicate the eternal rectitude of God, against the terrible implications of a false theology. If the few men and women who are advocating the Saviour's doctrine, shall continue faithful. I believe their labors will not be in vain. The doctrines of Eternal Torment, the Horrible Decrees, and Infant Damnation, shall be classed together, and denounced as vile misrepresentations of the ever blessed Father, and of his Son Jesus Christ. So let it be. Amen.

West Brewster, Mass. JOHN TATE.

THE COVENANTS.—NO. I.

BY THE EDITOR.

While the Scriptures speak of several covenants that God has at sundry times entered into with men, there are *two,* in particular, that we design to dwell upon in our remarks. These, for the sake of distinction, we call the covenant of works, or *universal obedience to positive law,* and the covenant of grace, or of *the free favor of God* to sinners, or transgressors of law. These are the two grand divisions of God's proceedings with men. Each of these covenants has had a gradual development, with various modifications.

I.—THE COVENANT OF WORKS.—This, in its first development, was with Adam. It granted to him dominion over all the earth, and the various animals, &c., which were made; also, the free use of all the fruits of the earth, with one exception. It was a covenant in which *life and death* were involved. The signs, tokens, or seals of this covenant were *two;* both symbols—one of life, the other of death. One "the tree of life," the other "the tree of knowledge, of good and evil." The latter was the sign, or pledge, on man's part, of obedience, and the test of his subjection to his Maker; and while untouched, was the evidence of his faithfulness in the covenant. The tree of life was the sign, or pledge, on God's part, of life to man while he continued in obedience. This covenant, then, was a covenant of works, conditioned life or death, according as the parties were faithful or otherwise in it.

This covenant was renewed through Moses with Israel, when they came out of Egypt, with amendments adapted to Israel, as transgressors. From Adam to Moses there was no covenant of works, strictly speaking—that is, none of like character with that made with Adam. Paul tells us, Rom. 5: 13, 14, "For until the law [by Moses] sin was in the world; but sin is not imputed [unto death] when there is no law;" [of works, as was the case from Adam to Moses;] "nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;" thus showing that men, since the offence of Adam till Moses, had not been, by God's appointment, under a covenant of works. But now, by Moses, the covenant of works was "added because of transgression, till the seed should come to whom the promise was made," or in whom the covenant of

grace was to be ratified. See Gal. 3: 19. In this *law* covenant, or covenant of works by Moses, *every* transgression and disobedience received a just recompense of reward; Heb. 2: 2; and there was no escape, except by resort to the *continual* offerings appointed in this covenant, without which the nation would have become extinct, by the penalty of death. This covenant, like that with Adam, had two signs, seals or tokens, by which it was ratified, *viz.: Blood* and the *Sabbath*. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: And they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—Ex. 24: 4—8. See also Ex. 31: 12—17. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a SIGN between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work on the sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a SIGN between me and the children of Israel for ever."

This covenant was especially contained in the "ten commandments:" see Ex. 34: 27—29. "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, that Moses wist not that the skin of his face shone while he talked with him." See, also, Deut. 9: 9—11.

The covenant, when made with Adam, was without promise of *forgiveness*, on any conditions; or, there was no remission of sin: one offence was death; hence, to the covenant with him there was no sign or *seal of blood*. When this covenant was made with Israel, in the day they came "up out of Egypt," as forgiveness would be extended in certain cases, the *blood* of animals was used as a sign, and it must be offered as often as any sinned—that is, the covenant, which was broken by every transgression, must be *renewed*, or the transgressor must suffer the penalty, death, "without mercy."—Heb. 10: 28. This covenant was truly the "first covenant," for the reason assigned, *viz.*: It commenced with Adam at his creation, but is specially called the first to the Israelites, as made with them when they came out of bondage in Egypt, and as having reference to another to be made with them in the future, of which we shall speak by-and-bye.

II.—THE COVENANT OF GRACE; OR, "NEW COVENANT."—This was first *intimated* to Adam, Gen. 3: 15; after he had broken the covenant of obedience, or works: it was done in these words—"It [the seed of the woman] shall bruise thy [the serpent's] head." A work not to be done by Adam, but by one whom God in his favor, or grace, would send into the world. A work, therefore, not depending upon man, but upon the mercy and faithfulness of God. This new covenant, doubtless, had *signs*, seals, or tokens, which, however, are not specially mentioned, though strongly intimated, by the "skins" with which they were clothed, and the fact that "Abel brought of the firstlings of his flock and of the fat thereof," for an offering unto the Lord. Blood, then, was most likely the sign, seal or token of this new covenant. This covenant was afterwards more distinctly confirmed with Noah: Gen. 8: 20—22, and 9: 8—17. All this, however, was but a shadow, till it was still more explicitly opened and confirmed with Abraham, in this language: Gen 12: 2—3. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." And again, chap. 17: 3—5. "And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee." Also, chap. 22: 18: "*And in thy seed shall all the nations of the earth be blessed.*"

The new covenant, as ratified with Abraham, had *two* signs, seals or tokens, *viz.: Circumcision* and *blood*. See Gen. 17: 9—12. "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. My covenant shall be in your flesh for an *everlasting covenant*. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."—Verses 13, 14. Circumcision implied the shedding of blood, so that this sign was two-fold; but Abraham also offered in sacrifice the blood of animals: See Gen. 22: 13. Our Savior expressly says, Circumcision is not of Moses, but of the fathers: See John 7: 22. It is not, therefore, of the signs or seals of the law, or covenant of works, as some seem to suppose; and Paul testifies, Rom. 4: 14, that Abraham received it as "the *sign*" or *seal* "of the righteousness of the *faith* which he had," &c.; which faith, of course, had relation to God's promises in the covenant of grace or favor he had been pleased to make with Abraham.

The covenant of grace had a further and more complete development and ratification by our Lord

Jesus Christ, at his first advent; and from these new developments and this new mode of ratification, it is, by way of distinction, denominated "a new covenant;" not because now for the first time made known, but for the reason we have just assigned. These new developments were the subject of prophecy, by types and explicit declarations. See Isa. 53: 10—12; Jer. 31: 31—34; and Ezk. 36: 24—27.

Here, again, we have *two signs*, or seals, that ratify this new development of the covenant of grace, *viz.*: *The Blood*, or death of *Christ*, and *Baptism*. Concerning the first, our Lord saith, Matt. 26: 28, "This is my blood of the new testament, [covenant,] which is shed for many for the remission of sins." That is, as we understand our Lord, the wine, used in the Supper, represents his blood which was shed for many in confirmation or ratification of the *new covenant*, [for that is the meaning of the word *testament*,] a principal promise of which is, "the remission of sins." This blood ratifies all the promises contained in the new covenant, and makes them certain to faith: because, "He that spared not his own Son, but delivered Him up for us all, [to demonstrate His love and give us a sensible proof of it, and of his purpose fully to carry out all the promises he had made in the new covenant, or covenant of grace,] how shall he not with him *freely* give us all things?" Especially all things promised in that covenant: See Rom. 8: 32, &c. These promises are summed up from the prophets, Heb. 8: 10—12, thus, "I will put my laws into their minds, [or, I will adapt my laws to their understanding,] and will write them in their hearts; and I will be to them a God, and they shall be to me a people: I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Blessed promises: such as we could hardly have credited, had not the author of them demonstrated His sincerity by giving "His own Son" to seal this new covenant by his blood or death. This covenant is one of recovery from sin and its consequences; or, a covenant of redemption. Christ's blood is not only the sign, seal or token of it, but He is the mediator of it: Heb. 8: 6.—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Better promises than the first, or law covenant, which was, originally, without a mediator and without any promise of forgiveness; and even in its secondary form, *i. e.*, by Moses, there was nothing in it, of itself, that could ever "take away sins:" see Heb. 10: 11: "for by the works of the law [covenant] shall no flesh be justified:" see Gal. 2: 16.

SCRIPTURE PROOF,

Against the Common Theory of the Inherent Immortality of the Human Soul.

ARRANGED, ETC., BY HENRY JONES.

I. The soul of man represented as being like the souls of beasts, creeping things, &c.

Gen. 1: 30, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the face of the earth wherein there is life," (or "a living *soul*," see margin).

Gen. 1: 20, "And God said, let the waters bring forth abundantly the moving creature that hath life," (or "*soul*," see margin).

Job 12: 10, "In whose hand is the soul (or "life," margin,) of every living thing."

NOTE. If there be then as truly a "*soul*," or "*living soul*," in all the "beasts," "fowls," and "creeping things," as was in man, even before the fall, as is here shown, how can the souls of men be naturally immortal *since* the fall, unless, on the same ground, the *souls* of creeping things, &c., are immortal also?

II. The soul of man represented as dying, slain, expiring, &c.

Num. 23: 10, "Let me [or "my *soul*, or my life," margin,] die the death of the righteous."

Judges 16: 30, "Let me [or "my *soul*," margin,] die with the Philistines."

Job 7: 15, "My *soul* chooseth strangling and death, rather than life."

Job 36: 14, "They [or "their *soul*," margin,] dieth in youth."

Ps. 56: 13, "For thou hast delivered my *soul* from death."

Ps. 33: 19, "To deliver their *souls* from death."

Ps. 78: 50, "He spared not their *souls* from death."

Jer. 2: 34, "Also, in thy skirts is found the blood of the *souls* of the poor innocent."

Ezek. 18: 20, "The *soul* that sinneth it shall die."

Ezek. 13: 19 "And will ye pollute me—to slay the *souls* that should not die?"

Acts 3: 23, "And it shall come to pass that *every soul* which will not hear that Prophet, shall be destroyed," &c.

James 5: 20, "He that converteth the sinner from the error of his way, shall save a *soul* from death."

Rev. 16: 3, "And every living *soul* died in the sea."

NOTE. Considering this inspired testimony that human souls are actually subject to "death, dying, expiring, being slain," &c., how can these souls be also immortal, or not subject to death at all, except they seek and obtain immortality, at the resurrection, by a previous "continuance in well doing?" (Rom. 2: 7.)

III. The soul of man represented as going or descending into the "grave," or "pit," at death.

Job 33: 22, 28, "Yea, his *soul* draweth near to the grave—He will deliver his soul from going into the pit."

Ps. 30: 3, "Thou hast brought up my *soul* from the grave."

Ps. 35: 7, "For without cause, they have digged a pit for my *soul*."

Ps. 49: 15, "But God will redeem my *soul* from the power of the grave."

Ps. 89: 48, "What man is there that liveth and shall not see death? shall he deliver his *soul* from the hand of the grave."

NOTE. How can human souls thus draw near to the grave, go down to the pit, and be redeemed from the hand of the grave, and be, also, naturally immortal, or subject to no such bondage of the "grave?"

IV. The soul of man represented as subject to destruction.

Matt. 10: 28, "Fear not them which kill the body [or commit murder] but are not able to kill the *soul*, [in the second death, Rev. 20: 14, 15,]

but rather fear him who is able to destroy both *soul* and body in hell," (at the last day).

Lev. 23: 30, "The same *soul* will I [the Lord] destroy from among his people."

Josh. 10: 28, "And that day, Joshua took Makkedah, and smote it with the edge of the sword, and the kings thereof he utterly destroyed them, and all the *souls* that were therein."

Ps. 35: 17, "Rescue my *soul* from their destruction."

Ezek. 22: 27, "Her princes are like wolves that destroy *souls*."

NOTE. According to this testimony, it naturally appears, that the souls of men are, in a manner, said to be destroyed in their temporal death, besides their being further subject to be destroyed finally by the Almighty himself. How then can they be actually immortal, or living, while under the power of either of these two kinds of destruction?

And now, in conclusion, may I not respectfully call on my readers who are believers in the soul's inherent immortality, to show, if they feel able, wherein the preceding testimony of Holy Writ should not be understood as literally as I have now done it; or wherein these passages, naturally understood, do not prove the *mortality* or *death* of "*souls*." And will they not also present other passages, if they have them, which directly, clearly and positively show, that the human soul *is immortal*,—shall *never* "die"—*never* enter "the grave"—*never* "be destroyed, or never experience any such thing. Having now given none but positive testimony myself on the subject, it appears as though mere *inferential* passages should not be considered as valid against those which are now given, and are positive.

New York, November, 1849.

BIBLE EXAMINER.

PHILADELPHIA, FEBRUARY, 1850.

BIBLE EXAMINER.—We are happy to announce to our friends that the support which has been received and pledged for the Examiner for 1850 has now made it certain that we shall have no occasion to ask or receive donations to complete this volume. We discontinued acknowledging pledges, publicly, for 1850, with the last number of Vol. 4. Neither do we acknowledge letters or remittances in the paper. If our friends receive what they send for they know their letters and money are received. If they do not receive what they order, and are in doubt as to the reception of their funds, they may write us at *our expense*.

We are sometimes delayed in sending off books and papers by absence from the city, or from not having the books on hand; though we do not intend to be out of Dobney or the Six Sermons. The sale of these two works is constantly increasing.

The "Bible Examiner *Extra*" is nearly all exhausted. Near five thousand copies were printed. We can, however, supply any amount at short notice. *Price, two cents* per copy.

We say once more, ALL *remittances* and communications designed for the Examiner, or relating to Books in our published list, must be addressed—"GEORGE STORRS, *Philadelphia*, Pa." We cannot be responsible for anything sent us, unless this direction is *strictly* attended to. We have no *agent* in this city: *let these things be remembered.*

NEW YORK.—Since the last Examiner was issued, we have preached three Lord's days in New York city. Our friends procured for us the "Apollo Rooms," in Broadway. That is the finest and most central location in the city. The first day we preached three times to large and deeply attentive congregations, and scattered several hundreds of the Examiner, and of the "*Extra;*" which were eagerly sought for, and we trust will be carefully read.

At the close of our discourses, Arnold Buffum, formerly a Preacher in the Society of Friends, arose and confessed his belief in the general view that had been taken on the subject of immortality;—said he came to the conclusion, forty years ago, in reading the Bible alone, that man has not immortality out of Christ; and that the phrase *death*, in the *scriptures*, has the same meaning it would have in a newspaper; he had propounded the question to eminent ministers, to know by what rule the meaning of that phrase is made to differ when used in the latter from that in the former; but had sought in vain for an answer. He stated, that this was the first time in his life that he had publicly avowed his belief in the views presented that day, but felt willing to let it be known that he was on this side of the question, and wished that some concerted action might be had, by which the friends of these truths could more effectually spread and sustain them.

Friend Buffum is about 68 years old, but still speaks with a strong and clear voice, which gives deep interest to his words. They produced intense feeling in the minds of those who heard them.

During the week we learned that one who has been studying at the Oberlin Institute, Ohio, with a view to the ministry, has come to the conclusion that he has lost all his labor there, in studying theology. He has read, recently, our Six Sermons and Dobney on Future Punishment; and after hearing us the first Sabbath, concluded he had something to do besides going to Oberlin to lose any more time poring over immortal-soul-ism.

Another interesting circumstance also developed itself to us that week. We were visited by a Local Preacher, of the Methodist E. Church, who heard us on the Sabbath, and who has been a minister near twenty years. It seems a company of these preachers have been in the habit of writing essays

on different subjects, and reading them together. His topic happened to be the Intermediate State between Death and the Resurrection. This document he left us to read. We find he takes precisely the ground we advocate. For maintaining these views, he has been brought before the authorities of the M. E. Church, and suspended from all *official* relations. It remains to be seen whether they will exclude him from their church on this ground. We hope he will be enabled to bear being "cast out of the synagogue," if need be.

Some preachers in New York and vicinity have recently been preaching against the views we advocate; but, so far as we could learn, with no other effect than to drive over some to our side of the question. The pool there is somewhat stirred up; and ministers in that city and elsewhere, must meet the question. Their course will lead them to *Rome* to seek weapons of defence; and we venture the suggestion that this question will do more to develope the real character and condition of organisms, called *churches*, than any one topic that has arisen in this century. If the doctrine of the natural immortality of man is demonstrated to be a fable, Romanism, with all its idolatry and saint worship, purgatory and blasphemous usurpations, falls. To sustain immortal-soulism, the Protestants must go to Romanism for weapons—it is by that "*dunghill of decretals*" alone any one can sustain it. This borrowing from Rome will carry Protestants there to market, and so will lead them to a "Treaty of Commerce" with that power, and thus constitute an affinity which will end in multitudes of Protestants becoming identified with Romanism, and so slide into that church.

The congregation was as large or larger the second Lord's day as the first; but we defer what we have further to say of our visit there, as well as some interesting facts from Scotland, which we received from a brother recently from that country, till next month.

THE DIFFERENCE.—If a man's opinion is formed under the influence of a love *for sin*, he is guilty for that opinion, and his error has no excuse—he has "no cloak for his sin." But if he is honestly inquiring after truth, with a purpose of heart to obey God, and seeking the aid of the Holy Spirit, and falls into some error, he must, nevertheless, act and speak in accordance with his honest convictions of the truth of what he has embraced. Not to do this, is to sin against his own convictions of what God has taught him; and, *to him*, it is sin. So that, two persons, on points not clearly, and beyond a doubt, settled in the word of God, may come to a different conclusion, and yet neither of them can act or speak different from their convictions without sin. It is the *intention* that gives character to the act or word. If a person speaks or acts contrary to his convictions of what God requires of him, he commits sin, even though the act, in itself, is right.

This principle, we conceive, is clearly laid down in the 14th chapter of Romans. "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned" [condemned] "if he eat, because he eateth not of faith," [a firm persuasion that it is right] "for whatsoever is not of faith is sin." See the whole chapter.

While meditating on this subject, neighbor B. came into our study, and the following DIALOGUE occurred:

Ourself. I believe you have not heard my discourses on the inquiry—"Are the wicked immortal?"

B. No, I have not—though I am sometimes inclined to think favorably of your views, having read your pamphlet on the subject. But the prejudices of my education have been strong in favor of the common theory; and then your views are very unpopular with the churches who have long held the notion that the wicked will continue in eternal conscious being in hell torments.

Self. True, my views are somewhat unpopular; but, I suppose, that is no reason why I should refrain from preaching them. My own convictions are, that they are true; and to refuse to preach what I honestly believe is God's truth, would be to sin against my own conscience.

B. I know if a man acts at all, he must act according to the light he hath; but you know that great and good men have thought the theory you oppose is true, and have preached and written much on that subject; and we cannot doubt but they were, and are, honest.

Self. I have no doubt of that; and with their convictions they could not preach otherwise and maintain a good conscience, and I do not therefore attach any blame to them, though, I believe, the theory, *itself*, is *blasphemous;* and, with my present convictions, if I should attempt to preach it, I should feel as if *I* was *blaspheming*, and sinning against God; because I do honestly think, to represent him as exercising his almighty power in sustaining in being, and by his presence eternally superintending their torments; or, as Mr. Benson expresses it—"His fiery indignation *kindles*, and his incensed *fury feeds* the flames of their torments, while his powerful *presence* and operation maintains their *being*, and renders all their powers most *acutely sensible;* thus setting the *keenest edge* upon their pain, and making it cut most intolerably deep!" I say, I honestly believe, that such doctrine is a libel on the gospel, invented by the "father of lies," and fathered upon *Christianity*, to drive men into universalism and infidelity; and, I do not wonder that men do reject Christianity, when once the idea is fixed in their minds that it teaches such a doctrine.

B. Could you not, however, use the language of Scripture, and say nothing about your views of the meaning of those texts that speak of the final punishment of the wicked, and in that way save yourself from the reproach that now falls upon you?

Self. I thought, for a time, I could; and for a long time adopted that course; for, it was no small trial to let it be known that I had given up the old theory; and especially to preach on the subject; but, I could not satisfy my conscience in that way. I found I had too much regard for my *reputation;* and that I was not quite willing to be esteemed a "fool" by the "wise and good," whom I loved.

B. Well, I suppose you must act according to the convictions of your own mind; but, I hope you do not call those who adhere to the old theory, and preach it, *blasphemers.*

Self. By no means. I once did the same thing myself, and was honest; and I have no doubt the advocates of that theory, in general, are so: and so long as they believe it, they must preach it, or their consciences will condemn them; and if they neglected to preach it, it would show a *want* of honesty. All *I* ask of them is to give me the same credit for honesty in *my* preaching: and if we cannot "see eye to eye," on this subject, we *can* "*love* one another."

B. That is right—I believe so too. Good bye. I will see you again soon. [*Exit.*]

THE CHRISTIAN'S HOPE.—NO. I.

By the Editor.

What is the Christian's hope? It is usual first to state the *negative* and then the *affirmative*. We shall, however, take the opposite course, and first show what the hope is. Let us then look at 1 Pet. 1: 3 to 5, 13—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept up by the power of God through faith unto salvation, ready to be revealed in the last time. . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here Peter states that by the *resurrection* of our Lord from the dead we have a *lively hope* to an inheritance *reserved*, and to be revealed in the *last time;* or at the revelation of Jesus Christ. This hope, then, is not of going to heaven at death, but of a resurrection from the dead into the incorruptible inheritance. Compare this with 1 Corth. 15: 17–19—"For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Here again the Christian's hope is in the resurrection from the dead. The same thing is expressed Rom. 8: 22–25—"For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doeth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*." The resurrection is here looked to as the consummation of the hope of the lover of Christ.

When is this hope to be realized? (See Phil. 3: 20, 21.)—"For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ. . . . Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." At the revelation of our Lord Jesus Christ, then, the hope is to be consummated, and these *vile* bodies are to undergo that change which will prepare us for the incorruptible inheritance.

Again, 1 John 3: 2, 3—"Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." Here the period when the christian's hope is to be realized is clearly stated to be at the appearing of Christ, when we shall be made *like* him: and the effect of this hope upon us, in the present time, is fully brought to view, viz: *purity*, "as he is pure."

See also, Col. 3: 4—"When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory." Here we see the Christian's hope is to be realized at the appearing of him who is our *life:* then, and not till then, will the saints appear with Christ in glory.

Let us now examine 1 Thess. 4: 13–17—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Bring with him," from where? Not from heaven, as some suppose; but, from *the dead*. Paul says, Heb. 13: 20—"The God of peace brought again *from the dead* our Lord Jesus." In the text under consideration he comforts Christians with the assurance that as certain as God brought Jesus from the dead, so all that sleep in Jesus will he bring with him. It is the certainty of their resurrection that the apostle is teaching; and he goes on to tell *when* that event shall take place.—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here then the Christian's hope is fully stated. It is clearly not a hope that those who have died in the Lord have *gone to heaven*, but a hope in the coming of the Lord to raise the dead and change the living saints. We wish to make this point distinct before the mind, in order that we may *see and feel* the importance of the Advent of Christ and the Resurrection of the dead.

If the doctrine, that when a man dies he enters at once into a state of conscious blessedness is true, we should have a right to expect that it would be *explicitly revealed*—the same as the being and attributes of God—the work of creation—the fall of man—his recovery by a promised Messiah—man's subjection to death—his resurrection—the new heavens and new earth, &c. But, is the doctrine of going to heaven at death, or consciousness after death, before the resurrection, as clearly revealed as either of the

aforesaid doctrines? We think not. Let us examine, at present, the Old Testament. We take the position, then, that there is not a single text in the Old Testament that clearly teaches any such doctrine; and, but three or four that can be even tortured to sustain such a theory by *implication;* while several *positively* declare the opposite doctrine.

The text Eccl. 12: 7, has often been quoted in proof that there is in man a spirit that remains conscious when he is dead,—"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Now, this is as true of the wicked man as of the good; and it just as truly proves universal salvation as it proves that a man is *alive* when he is dead. But we repeat, what we have often said, until it can be proved that this spirit, whatever it is, had consciousness *before* God *gave it* to man, it never can be proved, from this text, that it has consciousness *after* it returns whence it came. The natural inference is, that the spirit returns to the same state that it was before man had consciousness. Every man knows he has no consciousness prior to his present organization; yet his spirit—life, breath—came from God and returns to God, as his body came from the ground and returns to the earth: and there is nothing in this text that can prove that that which returns to God has consciousness any more than that the body has life and feeling when it returns to the earth. But to settle that point, the same writer, in the 9th chap. 5th verse, *positively* declares, "the dead know not anything; and a mere *inference* drawn from the language of a writer, must fall before a *positive* declaration of the same writer that the inference is *false*. Such is the case under consideration.

Another view, however, of Eccl. 12: 7, may be taken, which is this. "The spirit," which "returns to God who gave it," is *God's* spirit, and not *man's*. By turning to the discourse of Elihu, Job 33: 4, we find the following sentiment:—"*The spirit* of God hath *made* me, and *the breath* of the Almighty hath given me life." He afterwards says, chap. 34:14-15, "If he (God) set his heart upon man, if he (God) gather unto himself HIS SPIRIT and HIS BREATH; all flesh shall perish together, and *man* shall turn unto dust."

Here, certainly, the language warrants us in concluding that it is God's spirit that he gathers unto himself; the doing of which causes "*man* to turn again unto dust." By that spirit men are "made" and sustained in life; when God withdraws it, or it "returns unto God who gave it," man sinks back into dust from whence he came, and "in that very day his *thoughts perish*:" Psa. 146: 4. There is good reason, therefore, for thinking that "*the spirit*," Eccl. 12: 7, is the spirit of God and not of man. But if it is man's, we have shown there is proof positive, out of the same writer's testimony, that it knows "not anything," and that "there is no knowledge in the grave"—in "sheol"—in the *state of the dead*; for that is the sense of the term *sheol*, in Eccl. 9: 10, translated "grave." It is the state of the dead that Solomon affirms is one where "there is *no knowledge*." Without a resurrection then, there is no hope of a future life. The hope of a resurrection was THE HOPE of all the saints of the Bible, and not a hope of going to heaven at death, for which there is not a single testimony in the Scriptures, as we shall see as we proceed in this investigation.

CORRESPONDENCE.

FROM DR. N. SMITH.

Br. Storrs,—In the July No. of the Examiner, for 1849, you introduced Micah 3: 12, to prove the return of the Jews to Palestine while in a mortal state. You thus inquire,—"Has Zion been ploughed as a field?" You answer, "Yes." You then say—"If one part has been fulfilled, it is God's commentary on the remainder." But this prophecy was not fulfilled, as you will see by turning to Jer. 26: 18, 19. Hence, by your own shewing, God's commentary is against you. You will see in this case there is a condition understood. See also 1 Samuel 23: 10—14. Note also Ezekiel's city. It is true there is a hint to the condition in chap. 43: 5—13, which is often overlooked. So also with respect to Zechariah, chap. 14. Some things, then, may be conditional, and the condition not expressed. But in Micah 4: 1—6, I still doubt your exposition. Here the Lord tells us what "many nations" say; and, of course, the people composing those nations say it. You know that the pulpit teems with all that is said till you come to the sixth verse. The peace and safety preaching of the present day is in almost these identical words. See Dr. Cox's late sermon. After delineating the "good time ahead," he then tells us that the "mouth of the Lord hath spoken it." But when you ask him where? he refers you to Dan. 7: 27. It takes even a Dr. Cox to see an inference in this text, to prove his peace and safety doctrine.

We, of this place, now wish to ask you a few questions. Paul says,—"Behold, I show you a mystery, we shall not *all* sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." If I understand you right, this takes place when the Lord comes to reign over the nations of the earth, and by the raised and changed saints acting as missionaries to those that are left of the nations, salvation will be offered to them, and many will be converted to God, and finally saved.

Question 1st. Will they be as we are now in Adam's flesh and blood, or mortal?

2d. If this is the case, how will they be changed to immortality?

3d. Will there be another trump after the last, at which *all* are to be changed?

4th. Will there be another changing process? If so, where is so important an event recorded in the word of God?

In your answers to questions relating to the wheat and tares of the field, you tell us that the field is the church. Jesus says it is the world—*kosmos*. You say that the tares are false professors. Jesus says they are the children of the wicked one. You say the harvest is the end of the Church. Jesus says it is the end of the world. Jesus says, "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

Question 1st. Will God give the kingdom under the whole heaven to the saints or children of the kingdom, before he clears out of it *all* those that offend or do iniquity? Jesus says he will remove those first that are symbolized by the tares.

2d. Whose explanation of this parable would you advise us to believe? yours, or the son of man's?

Will you please answer these questions in a plain Bible manner? There is none of us with you on these questions.

But with respect to the state of the dead, and the end of the wicked, there are but few in this section of country but what believe that the "dead have no knowledge," and that the final punishment of the wicked will be the second *death;* and if this second death is a punishment, it will be an eternal or everlasting punishment, unless they are to be restored to life again, which would be a third resurrection, for which there is no promise. We believe that the opinion some hold, that the wicked will have eternal life or consciousness in hell after death, has made more infidels and universalists than all other opinions put together. The Lord says, "As I live, saith the Lord God, I have no pleasure in the *death* of the wicked;" and then for him to give them eternal *consciousness* in misery, or always dying and never dead, is more than we can think of him. We are still called by names we do not own, by those of opposite opinions, and at the same time requested to express ourselves by using *Bible language.* If they would be as modest as they request us to be, there would be no difficulty. We should think it imposing upon *good nature* to tell them to "take a *name* and go off and leave us to ourselves." But you have to share in the same unjust appellations.

Yours, &c.

Maine. NICHOLAS SMITH.

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REPLY TO DR. SMITH BY THE EDITOR.

Br. Smith's reference to Jer. 26, in proof that "Zion has" *not* been "ploughed as a field," we think he will be satisfied, on a careful examination, is defective. That Zion *has been* ploughed as a field, since the prophecy of Micah was uttered, is undeniable—facts of history abundantly establish this. All the text proves, is, that the Lord did not, in the days of Hezekiah, cause the evil to come; see 2 Chron. 32: 25, 26; but it did afterwards come in all the fulness of the threatening.

Br. Smith, or any one else, may "*doubt*" our "exposition," without giving us any offence; and we certainly "doubt" the correctness of his exposition of Micah, 4th chap., though we once thought as he does on that text; yet we were long since satisfied that "*the mouth of the Lord hath spoken it,*" and that an attempt to set it aside by ascribing it to ministers or churches in this age, is an error. The construction of the prophecy will not allow such an interpretation; and Zechariah confirms the construction we put upon Micah. He says, expressly, "The word of the Lord of hosts came unto me, saying—There shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days *it shall come to pass,* that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard *that* God *is* with you." —Zech. 8: 18—23.

This is plain enough to our mind, and confirms us fully in the views we published in July last, from which Br. Smith dissents.

In Br. Smith's introduction to his questions, instead of the term "missionaries," we use the terms "*kings and priests.*" With this alteration, we let his introduction pass, and come at once to answer the questions.

We answer to "question 1st"—Those "left of the nations" will undoubtedly be in "flesh and blood," and liable to *mortality;* and the sinner, under that dispensation, will be visited with "plagues" and "punishment;" [see Zech. 14: 16—19.] and, as "the wages of sin is death," there may be deaths in that age. Isa. 65: 20 makes it probable there will be.

To Br. Smith's 2d question, viz., "How will they be changed to immortality?" we answer—In the same way, probably, as at the advent. If he can tell "*how*" that is done, he may have answered his own question.

To his third question, viz., "Will there be another trump after the last, at which *all* will be changed?" we reply—The "last trump" of this age brings the change of "*all*" *the saints* "who are alive and remain unto" that time; and hence can prove nothing as to those who are "left of the nations," who had not previously "heard" his "fame, nor seen" his "glory." See Isa. 66: 15, 16, 19.

Question 4. "Will there be another changing process? if so, where is so important an event recorded in the word of God?"

We answer simply by saying—That each dispensation has its peculiar developements. There was no "changing process recorded in" the revelations made to those under the Old Testament as is now made to us, nor did our Savior, personally, announce it in the full manner Paul has. The manner in which those who are "left of the nations" are to be changed, if they, after trial, prove worthy, is a matter no way essential to us in this age; but will, doubtless, be made known in that age; yet we are not even now left entirely in the dark, as Br. Smith may see if he will read Rev. 22: 2. The leaves of the tree of life are to be "for the *healing* of the nations."

Having thus replied to Br. Smith's first class of questions, we come to notice what he says of our remarks on the parable of the wheat and tares. Surely Br. S. is mistaken as to what we said on that subject. We did not say, "the *field* is the church;" nor did we say, "the harvest is the *end*

of the church." Both of these positions are Br. Smith's *inferences;* and inferences are often incorrect, and especially so in this case. All we said on that point, to which Br. S. refers, is contained in the following extract, found in Vol. iv., p. 124.

Our Lord, Matt. 13th, is speaking only of a *specified class* of wicked men, symbolized by "*tares,*" and those too in a specified *location*, viz. "AMONG the wheat;" and they grew "TOGETHER" *with* the wheat; and so nearly *resemble* it, that men, in the present age, have not sufficient judgment to be entrusted with the work of rooting them up. The original word, "tares," signifies "*bastard wheat;*" it resembles genuine wheat, and is scattered *among* it. The symbol therefore shows the class of wicked persons spoken of are *professors* of religion, and that they are *in* the nominal churches; the parable relates to them, and to them only. In relation to such wicked *professors*, with which the devil has filled professedly christian churches, from various motives, such as *respectability;* to get on better *in business;* and to cover up their wickedness under the cloak of religion, we have no idea that they will be of the number "*left*" of whom Zechariah speaks. They are "children of the wicked one"—his offspring, or the fruit of his producing: "the harvest" for them "is the end of the world"—*aionos—age:* the end of the age that precedes the second advent, or personal reign of Messiah. Then they who have imposed upon true christians, and been a "*scandal*" to the cause of pure christianity, will meet with judgment, symbolized by being cast into a furnace of fire: their hypocrisy and wickedness exposed, and themselves cut off under circumstances of shame and anguish, which will be a standing monument of God's abhorrence of all such characters. All this has nothing to do with those not included in this specified class; and the fact that our Lord adds—"Then shall the righteous shine forth as the sun in the kingdom of their Father," shows there is somebody "left" for them to *shine upon;* and we are not left in the dark as to whom they are to enlighten, viz. "Every one that is left of the *nations*," contradistinguished from the nominal churches who have been judged.

The Church is in "the world," which is "the *field.*" The tares are "*among* the wheat," and therefore *in* the professed church. Surely, Br. S., "false professors" are "children of the wicked one." It will be seen that we said nothing of "the end of the church." When our Lord spoke of the *end*, he did not say, the end of the "*kosmos*," but "the end of *aionos*," which change of expression is some evidence that he did not mean the end of the "*field*," which he calls the *kosmos*.

We will now look at the second class of questions. It appears to us that Br. Smith, by coupling together Dan. 7: 27, and Math. 13: 41, has not kept up a distinction which is manifest. The kingdom, Math. 13: 41, seems to us, clearly to import no more than those who were included in the professed church. Jesus says, Mat. 25: 1, "The kingdom of heaven shall be likened unto ten virgins; five wise and five foolish." These certainly do not include any but professed Christians, and yet they are spoken of as representing the kingdom of heaven. Out of that kingdom Christ will cause to be gathered all them which do iniquity, and all things that offend, or "all things that cause scandals"—so the original signifies. The kingdom here, then, imports the church made up of his professed followers, many of whom have been a scandal to his cause, and have practiced iniquity. When the work of purifying his kingdom, or church, is accomplished, "*Then* shall the righteous shine forth as the sun in *the kingdom of their Father;*" and unto them, as kings and priests, will "be given the kingdom and *the dominion*, and the greatness of the kingdom under the whole heaven," as heirs of God and joint heirs with Christ, and "all people, *nations*, and languages" shall "serve and obey him:" see Dan. 7: 14.

The second question, as it is founded on a misapprehension of our remarks, needs no answer: but we would "*advise*" all to be cautious in *inferring* that a writer means what he does not express.

FROM DR. WM. WILSON.

By the kindness of a neighbor, I have had the perusal of several numbers of the Examiner and your Six Sermons, wherein I have found a most satisfactory confirmation of opinions long since formed, respecting the destination of the wicked after this life. These opinions, originally founded upon a careful examination of the Scripture, were afterwards established in my mind by a work written by the celebrated John Locke, author of the famous Essay on the Human Understanding. Not having seen in any of your numbers (in which you quote the authority of eminent men in support of your doctrine,) any allusion to this great name, and supposing that his book may be scarce in your part of the world, I give you the following extracts:

From John Locke's Treatise on the Reasonableness of Christianity. Published in 1695.

"To one that, thus unbiassed, reads the Scriptures, what Adam fell from is visible, was the state of perfect obedience, which is called justice in the New Testament, though the word, which, in the original signifies justice be translated Righteousness: And by this fall he lost Paradise, wherein was Tranquility and the Tree of Life; *i. e.* he lost Bliss and Immortality. The penalty annexed to the breach of the law, with the sentence pronounced by God upon it, shew this. The penalty stands thus, Gen. 2: 17. *In the day that thou eatest thereof, thou shalt surely die.* How was this executed? He did eat, but in the day he did eat, he did not actually die, but was turned out of Paradise, from the Tree of Life, and shut out for ever from it, *lest he should take thereof, and live for ever.* This shows that the state of Paradise was a state of Immortality, of life without end, which he lost that very day that he eat. His life began from thence to shorten, and waste, and have an end; and from thence to his actual death, was but like the time of a prisoner between the sentence past and the execution, which was in view and certain. Death then entered and shewed his face, which before was shut out and

not known. So St. Paul, Rom. 5: 12, "*By one man sin entered into the world, and death by sin; i. e.* a state of death and mortality; and 1 Cor. 15: 22, *In Adam all die;* i. e. by reason of his transgression all men are mortal, and come to die. This is so clear in these cited places, and so much the current of the New Testament, that no body can deny but that the doctrine of the gospel is, that death came on all men by Adam's sin; only that they differ about the signification of the word *Death*. For some will have it to be a state of guilt, wherein not only he, but all his posterity was so involved, that every one descended of him deserved endless torment in hell-fire. I shall say nothing more here, how far in the apprehensions of men this consists with the justice and goodness of God, having mentioned it above. But it seems a strange way of understanding a law, which requires the plainest and directest words, that by *death*, should be meant Eternal Life in misery. Could any one be supposed by a law that says, *For felony you shall die*, not that he should lose his life, but be kept alive in perpetual, exquisite torments? And would any one think himself fairly dealt with that was so used? . . . . . I must confess that by *death* here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came on Adam and all his posterity, by his first disobedience in Paradise, under which death they should have lain for ever, had it not been for the Redemption by Jesus Christ. . . . . Paradise was a place of bliss as well as immortality, without toil, without sorrow. When man was turned out, he was exposed to the toil, anxiety, and frailties of this mortal life, which should end in the dust, out of which he was made, and to which he should return; and then have no more life or sense than the dust had out of which he was made. As Adam was turned out of Paradise, so all his posterity were born out of it, out of the reach of the Tree of Life; all like their father Adam, in a state of mortality, void of the tranquility and bliss of Paradise. Rom. 5: 12. *By one man sin entered into the world, and death by sin.* But here will occur the objection that so many stumble at: How doth it consist with the justice and goodness of God, that the posterity of Adam should suffer for his sin—the innocent be punished for the guilty? Very well; if keeping one from what he has no right to, be called a punishment, the state of immortality in Paradise is not due to the posterity of Adam more than to any other creature. Nay, if God affords them a temporary mortal life, 'tis his gift, they owe it to his bounty, they could not claim it as their right, nor does he injure them when he takes it from them. Had he taken from mankind any thing that was their right, or did he put men in a state of misery worse than not being, without any fault or demerit of their own, this, indeed, would be hard to reconcile with the notion we have of justice, and much more with the goodness and other attributes of the Supreme Being, which he has declared of himself, and reason as well as revelation must acknowledge to be in him, unless we will confound Good and Evil, God and Satan."

There is much more in this admirable treatise calculated to render Christianity acceptable to rational beings, by purifying it of the absurdities with which the folly and craft of men have defiled it, and supplied abundant materials for dissent and infidelity.

W. WILSON.

Lower Canada, Jan. 3, 1850.

The work of Locke, from which Dr. Wilson has sent us the foregoing extract, we have read, and intended, before now, to have commenced publishing from it; though we do not endorse *all* the sentiments it contains.—ED. EXAMINER.

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FROM L. W. BEACH.

Br. Storrs,—I can hardly deny myself the privilege of expressing the high esteem in which we here hold your paper. My first teaching in childhood was the "*Heathen dogma*" that man was immortal, and that the dead know far more than the living; also, that the punishment of the wicked would be to writhe in endless and increasing torments, which I believed till I was about thirty-four years of age. About two years since, a friend sent me a copy of your Six Sermons, which I read again and again, and which I endeavored by sound speech to show was heresy. Never did I labor at any thing more intensely; but the more I endeavored to make it error, the more I became convinced that it was truth. I now read my Bible as a new book, and oh! what *glory*, *harmony* and *beauty* gilds its sacred pages. A multitude of texts that before were obscure to me, now appear so plain, that I am astonished that I had not, when reading them before, understood them as I now do. I envy not those who believe all men immortal, and the wicked doomed to endless sinning and suffering. Perhaps they rejoice in their supposed immortality through Adam the first, but I only glory that I can ascribe LIFE AND IMMORTALITY to the second Adam, my glorious Redeemer, who is to sit and reign on David's Throne, (not mystically or spiritually, but) in deed and in truth. And for your encouragement, and for the information of a certain brother (who asserted a few weeks since in the Advent Harbinger and Advocate, that though his inquiries had been extensive, yet he had heard of but one, and never seen one, that was convinced of the truth of the Second Advent near by the preaching of that doctrine) I wish to say, that I ascribe all the light I have since received on that great and glorious event, which I now *ardently desire* and *long* for, under God, to your Six Sermons Nor need I stop here; out of twenty-seven that have made up our congregation, twenty-three were convinced of the truth of the Second Advent by the previous examination of your Sermons, or hearing that doctrine publicly preached; whilst only four embraced the Advent faith first, and before they ever heard or read any thing on the life and death question. If any of our brethren, who are opposers to the truth of the Bible that "the dead know not anything,"—and "all the wicked will God destroy," will take the trouble to traverse the West, they will get a similar account of the conversion of scores, yea hundreds; and the glorious truth is still spreading, though obstructed in a great degree by a flood of prejudice, and a most violent opposition from ministers and laymen of the popular churches; still there are those that are becoming dissatisfied with the bare assertions of the popular ministry, and are beginning to look for themselves, to know what the Bible teaches. I, for one, am well convinced, that to be successful in preaching the truth, the whole truth must be presented. It then forms a regular harmonious chain. What avails it to preach the Second Advent, and at the same time

teach a system which tends to make it of very little, if any, importance. The true Bible doctrine is the only one which presents the advent in all the force and beauty of the Scriptures,—"without it, no resurrection—without a resurrection, no future existence or reward," as saith the Apostle, "*Then* (if no resurrection) they also, which are fallen asleep in Christ, are perished." 1 Cor. 15: 18.

Your brother, looking for immortality at the coming of Christ, L. W. BEACH.

Indiana, Dec. 24, 1849.

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FROM HORACE EMERY.

Br. Storrs,—I have the reading of the Herald and Harbinger, but I cannot feel willing to give up the Bible Examiner. I love the spirit in which it seems to be conducted; yet I cannot feel perfectly satisfied as to some of the doctrines therein advocated by the Editor. Yet I wish for light, and can only get it by looking on both sides of the question. I have circulated your Six Sermons considerably in this vicinity, and some seem quite engaged concerning the final end of the wicked. One Universalist preacher says, if that can be proved, his doctrine, or Universalism, is overthrown at once; and he expresses a strong desire to hear you lecture, and will ensure you the use of their house, a new brick edifice in this village. Could you come, I think you would have a good audience and a candid hearing. A visit might accomplish much good.

Yours, &c., expecting soon to see the King in his beauty, HORACE EMERY.

Massachusetts, Jan. 7th, 1850.

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FROM H. E. CARVER.

Br. Storrs,—The subject of the second coming of the Son of God, and its attendant truths, has lost none of its force on my mind, though it may have its novelty. I am settled in the conviction that until the second appearing of Jesus and the resurrection of the dead, there is no immortality of either soul or body, except by *faith*, as Abraham dwelt in the land of promise; therefore, as a seeker after the great boon of immortality, I live in the continued desire for the coming of Him who brought it to light through the gospel; and I expect that when He comes, whose right it is to reign, I shall be clothed upon with my house which is from heaven; or, in other words, I shall inherit the kingdom prepared for the Christian from the foundation of the world. This is indeed a "blessed hope," and, in my esteem, of infinitely more value than all the honor, and pleasures, and pageantry of earth.

That you and I may have a portion in that inheritance is the desire and prayer of your brother,

H. E CARVER.

Ohio, Dec. 24th, 1849.

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FROM E. T. WELCH.

NEW JERSEY, Dec. 28th, 1849.

Br. Storrs,—I see by the last number of your Bible Examiner, that you suppose your intercourse will end with some of your readers. I however indulge the hope that none, after reading said number, will bid you adieu. I, for one, cannot; and though my means are limited, I think I can easily spare enough of this world's treasure for information relative to our eternal interest.

I love the docrine of IMMORTALITY through our Lord Jesus Christ too well to consult too closely my pocket. I am glad, dear Brother, that God raised you up, though by discipline, to proclaim fearlessly, that immortality is the gift of God, through Jesus Christ our Lord, being brought to light by the gospel. I am glad also, that your Six Sermons were placed in my hands for perusal and investigation, though loaned to me by one who did not believe the doctrine therein contained. The four words, "*Are the Wicked Immortal?*" which, after careful and calm investigation of your reasoning on the subject, and minute examination of the word of the Lord, I was enabled to answer the question without fear of successful contradiction, that "he that hath the Son hath life; he that hath not the Son hath NOT life,"—"That the wages of sin is DEATH, but the gift of God is eternal life through Jesus Christ our Lord." All praise be given to Christ, our Lord, for this unspeakable gift. O! that every thing that hath breath would join in one loud hallelujah to Him who died for us, and rose again, that sinful man might attain unto eternal life. Glory be to his name for ever more. It was in the year 1843 that I saw your Six Sermons. From that time to the present, I have studied and loved the doctrine of life in Christ, to be fully realized in the world to come; that "when Christ, who is our life, shall appear, THEN shall we appear with him in glory," *not at death*.

I have been a constant reader of your Bible Examiner since its first publication. I have watched its doctrines and spirit throughout, both which have pleased me, with few exceptions. We cannot all see exactly alike in every particular; but still we can love as brethren,—we have no license to the contrary.

I bid you God's speed in the work in which you are engaged. Let thy voice be heard in trumpet-tones through the length and breadth of the land, that immortality can alone be had by faith in, and obedience to, our Lord Jesus Christ.

I think the Examiner is not dear at one dollar per year; the reading is fully worth it, and more.

I have lately purchased H. H. Dobney's work on Future Punishment, which I am examining with much satisfaction. I wish the work could have an extensive circulation, especially amongst the ministers of the different denominations.

God's truth is mighty and will prevail,
Though all the powers of earth do it assail.

May the Lord preserve you unto his everlasting kingdom, at the appearing of Lord Jesus with all his saints.

Yours, truly,
E. T. WELCH.

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FROM PATRICK CANNON.

Bro. Storrs,—I believe that in sustaining your views, as it regards *life* as the gift of God, and *death* as the wages of sin, I am holding up the great fundamental truths on which the edifice of Christianity is founded.

Immortality to man, in the creation of Adam, independent of all other animated nature; consciousness or life, in the shape of a soul, when the body goes into the *grave*; and life and consciousness to the WICKED, after the resurrection, judgment and second death, are doctrines that shroud the Scriptures in mystery, and all the theologians in

christendom cannot make them clear. The great truths of man's salvation are plain. In consequence of disobeying the command of God, sin entered the world, and man is reduced to his original condition; as the fruit of his disobedience he dies, and becomes unconscious; and ever would remain so, had not God, through his *Son*, offered life, or immortality, in the Gospel. Then *life*, eternal life, a reanimation of the mortal body, that sin killed, and satan holds in the grave, is the reward that the Christian religion holds out to the human family.

I believe if those truths had been preached to the Irish Nation, some two hundred years ago, they would now hold a rank amongst the most enlightened nations of the world, instead of being hewers of wood and drawers of water to the rest of the world. For the truths of the Bible, in their plain unmistified state will exalt and elevate a people in a political point of view, as well as religious. On the other hand, the doctrine of the immortality of the *human soul*, living when you are dead, going to hell, purgatory, and heaven, in the shape of a ghost, or soul, and then, at the day of judgment, to be summoned from those places, before the great tribunal of the universe, to give an account of the sins you have already been punished for in hell, are contradictions and mysteries, that, in time, will impair the understanding, and degrade and sink a people in ignorance and slavish fear. The part of Ireland I came from, the majority of the people are afraid to be out after night! *Why?* Because they are afraid they should meet the ghost, or soul, of their departed neighbor, which might kill them! Why are they so weak minded and timid? Because, they were taught the doctrine of the immortality of the human soul; that when they go into the grave, their soul lives, a conscious, thinking being, and is at the disposal of the priests, to send to hell, purgatory, or retain on earth. Although the protestants do not go so far as this, yet they are on the same track, (the immortality of the soul,) on which I charge the degradation and misery of Ireland.

PATRICK CANNON.

New York, December, 1849.

FROM JOHN B. DICKSON.

Marshall County, Indiana.

Bro. Storrs,—Many here are willing to investigate, for the sake of truth, the subject of immortality, only in and through Jesus Christ. E. Miller and M. N. Catlin were the first that preached the doctrine among us. It was new to the people, but they were like the noble Bereans, searching the Scriptures to see whether these things were so. The congregation of which I am a member believe the doctrine almost universally. The church members, somewhere between forty and fifty, taking the Scriptures as a rule of faith and practice. We think the signs of the times indicate the soon coming of the Son of God, to take the kingdom under the whole heavens, on the throne of David, and over the Israel for ever.

As to the Examiner, there are a good many that think you ought to be sustained in the promulgation of the truth. The doctrine of death by Adam, and life by Jesus Christ, is in truth the foundation of the Gospel. The apostles preached Jesus and the resurrection as the only hope of future life; and, until man is brought to see this, I think he will not prize the doctrine of the resurrection as he ought.

Your brother in hope of immortality at the resurrection of the dead. JOHN B. DICKSON.

FROM E. W. KNIGHT.

Bro. Storrs,—A friend of mine, of Rockford, Ill., writes, "I can hardly forgive myself for not procuring a copy of Storrs' Six Sermons of you, when I was at your place;" and adds, "do not fail to send me one." He remarked, while at my house, somewhat as follows—"This work (the Sermons) seems to be in accordance with the teachings and spirit of the Saviour—with reason—with truth—with God."—This young man is not a professor of religion, but is a lover of truth—a close thinker; has failed to find satisfactory proof in the Bible that the old doctrines of endless torments, and inate immortality, are correct, and therefore is much pleased with the *Bible doctrine* of immortality only to the righteous.

Very many persons there are, who, like him, if they but had an opportunity of reading your Six Sermons, or Dobney, would be liberated from the perplexity of an unsound doctrine; would see the road to life and immortality, and gladly and quickly walk therein.

E. W. KNIGHT.

NOTICE—I have published another edition of "The Intermediate State," showing the Scriptural truth of the state of man between death and the Resurrection; also, another edition of Future Punishment, consisting in equitable suffering, and final destruction of being. I shall distribute many copies gratuitously. Will the friends of Truth aid in its circulation by sending orders, with the money, for the above?

Price.—Intermediate state, $3 per hundred; Future Punishment, $1 50 per hundred.

HENRY GREW.

Philadelphia, January 1st, 1850.

BOUND VOLUMES of the Examiner for '48 and '49 can still be furnished to any one who may desire the work. For the two volumes, *bound in one*, the price is $1.25. Any person, however, who is a paying subscriber for 1850 shall have the work, bound as above mentioned, for *one dollar;* provided the money be sent us free of expense. Those who wish it should send soon, as we can furnish only from 50 to 75 copies for both years. Bound for 1849, alone, price 75 cents; but to subscribers for 1850 we will put it at 60 cents.

Any person sending us *two dollars, free of expense*, for two copies of the Examiner for 1850, we will give them the volume for 1849, *in sheets*, without charge. This offer shall apply to those who have already sent that amount, as well as to those who may hereafter do it.

PRICE OF BOOKS, ETC., AT THE EXAMINER OFFICE.
DOBNEY ON FUTURE PUNISHMENT, bound, *seventy-five* cts.; in paper covers, *fifty*. SIX SERMONS, 18mo., 120 pages, bound, *twenty-five* cts.; in paper covers, *fifteen*. CHRISTIAN PSLAMODY, bound in plain morocco, *twenty-five* cts. On these works *one-third* discount will be made to those who buy to sell again.

BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. V. PHILADELPHIA, MARCH, 1850. No. 3.

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THE LOST TRIBES OF ISRAEL.

We had a book put into our hands, while in New York, by a friend recently from England, which we have read with the deepest interest. It is "*Lectures on Ancient Israel, and the Israelitish origin of the modern Nations of Europe.* By J. Wilson." This writer takes the position, that the lost tribes of Israel migrated to the north and north-west from the land of Israel, and are, in fact, the nations that subverted the old Roman Empire—usually called "barbarians," but not so in fact. The book contains fourteen Lectures, with an introductory chapter in reply to Mr. Bickersteth, who had taken a brief notice of the work, dissenting from the views therein contained, while he still believes, that the lost tribes are to be recovered. We should be glad to give the Lectures entire to our readers, but this is out of our power—our limits will not permit.

The work of Mr. Wilson has waked up new thoughts in our mind, and given a new interest to the prophecies. We neither adopt nor reject his theory; but *if it be true*, then are we, and our fathers of European origin, a part of the ten lost tribes of Israel, and *literal* descendants of Abraham: then, too, is a great mystery solved, and a flood of light shed on the prophecies.

The following copious *extract* from the reply to Mr. Bickersteth, may give our readers some idea of the work; and, if possible, we will hereafter give extracts from the Lectures.

That you are, with many others, beginning to see the importance of the subject, is indicated by your observing with regard to the Ten Tribes, that "it will hereafter be really an object of great interest to the Gentiles, to search them out." To have contributed to produce the conviction that the people more particularly pointed out as the objects of blessing, the house of Israel,—divorced from under the law, in order to be espoused to the Lord according to the terms of the Gospel dispensation,—to have helped to produce the conviction that this people, so truly and everlastingly loved of God, are really of some importance, is indeed consolatory: but the pleasure thus afforded is much diminished by the ignorance still prevailing on the subject; and which is sufficiently evinced by your avowal of the purpose for which you think they are to be sought out. It is in order, you say, "to bring this scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion." Is this consistent with the idea of Israel's having multiplied as the sand of the sea previous to their predicted union with Judah, as expressed, Hos. i. 10, 11? Is this consistent with Ephraim's having grown into the promised fulness of nations; and, together with the thousands of Manasseh, having pushed the people to the ends of the earth,—so that, at the time of their Restoration, the nations shall see and be confounded at all their might? No, the Lord will perform the truth to Jacob, the mercy to Abraham, which He hath sworn unto our fathers from the days of old. The recovery of Israel from Egypt is to be eclipsed by their Restoration from the north country: Were they then presented to the land as a miserable fragment, under the degrading patronage of their Egyptian task-masters? Was it not in power that they come forth, under the immediate guidance and blessing of the God of Israel?

It is true that in Isa. xviii. the promise is given that the present *of* a people scattered and peeled shall be brought unto the Lord of Hosts: but look again at the last verse of that chapter, and you will find, that this present is not to be brought by a mere Gentile people: it is to be "*from* a people terrible from their beginning hitherto, whose land the rivers have spoiled," as truly as it is to be "*of* a people scattered and peeled." And the people terrible from their beginning hitherto, are of the same stock as the people "scattered and peeled;" but they are not the same portion of the people. There is the same distinction marked in the closing verse, as that which is, throughout the Scriptures, made between the case of Israel and Judah. The people *of* whom the present consists are the Jews: the people *from* whom the present proceeds is Israel, whose land the rivers have spoiled: by which expression we are led back to ch. viii. 7, 8, of this same prophet, where the spoiling of the land of Israel, as well as of Judah, is described as commencing with the Assyrian invasion; when the waters of the river, strong and many, swept away the house of Israel forth of their land. The outcast house of Israel, terrible from their beginning hitherto, shall extend favour to the distressed, the scattered, and peeled children of Judah. Israel, as having renewed their strength in the islands, and having been brought near to their God; and as having had the mystery of God's working in providence, as afore revealed in his word, opened up to them, shall be found in the possession of the abundance of the seas, and shall employ the ships of Tarshish in this labor of love. See Isa. xli. lx. &c.

* * * *

I earnestly again request, as I did before in the preface, that you read the first six lectures, which chiefly consist of reasoning with regard to the scriptural expectations we should form, as to the so-called lost house of Israel. You cannot know whether a people be indeed the people of the promise, until you have seen what is really promised respecting them. God will honor his word, by making it the chief instrument in removing the veil that hath been spread over all nations.

You say that you believe with me in the same hope of the restoration of Israel, and the personal reign of our Saviour. With regard to the latter, it is probable we are much of the same mind. Neither of us, however, came all at once to the conclusions at which we have arrived on the subject. You at first listened to the doctrine of the personal reign of Christ as unbelievingly as you have since regarded our Israelitish origin; and I trust that it was not a vain expectation which I have heard expressed, that your change of opinion will be as complete in the one case as in the other.

With regard to the restoration of Israel there may yet be a considerable difference of opinion between us, if you look upon this as identical with the restoration of the Jews. I see it promised, not that Israel, by the Gentiles, shall be restored as a people scattered and peeled, as a kind of minor accompaniment to the Jews in their restoration. The promise is, that Judah shall walk with Israel, when they shall come together out of the north country. I see that when the Lord shall manifest himself in fulness as a Father to Israel, He will declare Ephraim to be the first-born. I see that the desolate woman, that was given a bill of dvorcement and sent away, is to have many more children than she which remained under the marriage covenant according to the law—(see Is. liv.) I do not believe that the Gentiles, merely such, will restore Israel; but that the Lord himself will do this; and that he will be found to have put his first-born, Ephraim, in a position of blessing the Jews, as well as of ministering blessing to all Israel, and, indeed, to the whole family of mankind.

* * * *

You speak of my system as having "so scanty a foundation." You have not, however, pointed out any one respect in which the foundation is deficient. And this I can with confidence say, that there is not a single mark whereby, according to the Scriptures, Israel were to be known, but what is to be found in connection with the people I have identified, as those contemplated in the promises made unto the fathers, the people pointed at by the prophets, and whom the good Shepherd of Israel came to seek and to save: that having raised up the tribes of Israel, he might also be for salvation unto the ends of the earth.—Is. xlix. 6.

You have said that my system appears to confound the distinct situation of Jews and Gentiles. Now it appears to me, that you here confound Israel with the Jews; and bring the former under the latter denomination: for this you have, as far as I understand it, no warrant whatever from Scripture.—It is true, that the Jews are a portion of Israel; but Israel were not, and are not Jews; and as it was never said they would become Jews, but was clearly predicted, that the name of being the Lord's people, Israel, would be taken from them, it is clear they must be looked for as bearing the name neither of Israel nor of Judah, but of Gentiles. It is not until they are as the sand of the sea-shore; and until, in the place they were called Lo-ammi, or Gentiles, they are acknowledged as the sons of the living God, that they are to have the Jews joined unto them. And as you confound Israel and Judah, that the Lord hath so clearly distinguished, so do you separate what God hath joined. God hath said by his apostles, that any Gentiles, that are saved during the present dispensation, are as branches of the wild olive, inserted among the children of Israel, the natural branches; with them, and not to their exclusion, to partake of the root and fatness of the olive tree; yet you would take from Israel their own olive tree, and make it peculiarly Gentile. No such peculiarity of divine love do we find spoken of in Scripture. When the Lord turned away from treacherous Judah, at the commencement of the Christian dispensation, it was after backsliding Israel that he sent his word into the north country. True, Israel were not bearing their name at that time any more than their father was known to be Jacob, when he stood before Isaac in the reception of the blessing. Men, as being wise in their own conceits, may have designed the blessing for another; but it has nevertheless fallen, according to the appointment of God, upon the son of promise. It was because the desolate woman was in the northern wilderness that there is evinced such peculiarity of divine love in the times of the Gentiles, as that all the divinely recorded journeys of the apostles, and all their epistles, and the Apocalypse, as well as the great outlines of Old Testament prophecy, stretch out towards that part of the world we inhabit, as is noticed in Lecture vi. Here, indeed, is peculiarity of divine love, enabling the Lord now to say in truth unto outcast Israel,—"Yea, I have loved thee with an everlasting love: therefore with loving-kindness I have drawn thee."

"Our Israelitish Origin" has been useful in more than "calling attention to the subject, and suggesting thoughts to other minds." It has to many, I am happy to say, opened the great plan of divine Providence, evincing the most perfect unity of design, in accordance with the revealed purposes of God, throughout the Holy Scriptures from Genesis to Revelation. The whole of both the word and the working of God, have become delightful matter of study to many, unto whom they appeared dark and wearisome before: yet of the system which has been the means of producing this, you say, that it is in your view "unsupported in its proofs, and contrary to the plain testimony of Scripture." What meaning you may have intended to convey by the expression, "unsupported in its proofs," I cannot well say. My proofs have been the whole tenour of Old Testament prophecy, and the whole outgoings of the divine love under the New Testament dispensation: and I have shown that the facts of the case, as declared in history, and that even the modern discoveries of science, are all consistent with the view; and are thereby accounted for satisfactorily, which otherwise they are not. * * * *

If by "unsupported in its proofs" you mean to say that no one among the great or the learned, beyond the sacred Scriptures, had in all points advocated the views, with regard to Israel, which are advanced in my lectures, I willingly plead guilty to the charge. How else could Israel have been lost as to name until the time appointed? How else could God, in this manner, destroy the wisdom of the wise, and bring to nothing the understanding

of the prudent; and make use of the base things that are not, to bring to nought things that are; that no flesh should glory in his presence? And so as that the exclamation (Rom. xi. 33—36) might most truly be made upon the discovery of Israel; when the blindness, in part, which has happened unto us, should be removed; "O the depth," &c.

* * * *

Upon taking a view of Israel, in their calling, and their training, we shall see that there were circumstances connected therewith, leading directly to the conclusion, that this people were designed for important purposes; not for themselves alone, but as related to the whole human race:—that they were in fact a seed to be sown among the Gentiles —a seed in whom all the nations of the earth were to be made blessed. We shall see that for this purpose they were educated in the most wonderful manner, both in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, in its three grand stages—in Egypt, in the Wilderness, and in the Promised Land; and there under three grand dispensations, the tabernacle, the temple, and the prophetic. We shall see how admirably the circumstances, in which Israel were *all along* placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting this people for becoming the leading people over all the earth. See Lect. iii. iv.

And, when we look farther we shall see that these expectations, formed from the calling and history of Israel, are amply borne out by the prophetic word; which abundantly confirms the numerous promises solemnly made unto the fathers: that of Israel a multitude of nations should come, who would be at the head of all the people of the earth; and through whom a blessing would be ministered to all nations. We shall see that this prophetic word points directly northward and westward; and particularly, to these isles afar off, as being concerned in the fulfilment of those promises. We shall also see that this is the time when the discovery of Israel may be expected to take place. In order to see how all this can be, we must notice the separation of Israel from Judah; the subsequent loss of Israel, or the ten tribes in the north, so as that hope with regard to them appeared to be utterly cut off. These things were clearly contemplated by the spirit of prophecy: but their recovery also is as clearly foretold, which shall be like life, from the dead; when Judah shall be joined to Israel; when they shall be made *one* instrument in the hand of the Lord for the distribution of his grace, and the showing forth of his glory. It must be considered that we have to look for Israel not as entirely distinct from other people. With regard to the tribe of Judah, the portion of it which inherited the blessing in the days of the apostles, became blended with the Gentiles: and only that portion which inherited the curse, and which had been previously mingled with the worst portions of the Gentiles, the Canaanites and Edomites, remained distinct. See Lect. v. vi.

We are to expect blessing for Israel, not as remaining entirely separated from other people, but as being made one with them in the Lord. God will display his truth in raising up, according to his promise, the instrument; and then he will show his goodness in the making use of that instrument as a blessing unto all. When we survey the workings of God in providence, we shall see his wondrous truth and faithfulness, in the fulfilment, to this time, of the prophetic word: Here, in the north, at the termination of the prophetic line of empires, at the time and in the circumstances predicted, do we find a people possessing all the marks of Israel. They are a people wonderfully dealt with and eminently blessed. Their origin, and the origin of their wise institutions, are unaccounted for. They come from the same quarter as that in which Israel was lost, and their boasted institutions were the appointments of Moses; and this superiority of intellectual and moral constitution, is the result, as we shall see, of that wonderful training which Israel received from their great Teacher, in the days of old. See Lec. vii.—xii.

God's object, it may be remarked, has been, not to preserve perfect distinctness either in the tribes or in Israel. Distinctness was necessary in the training, and for witness, in the fulfilment of the prophecies respecting them as a particular people: But, these objects being accomplished, the next is the good they are to serve for mankind, both as acting with and towards other people. In order to this, they have been most favorably placed hitherto; and they are yet to be more favorably placed, as being given to possess that land which was promised unto their fathers, and which, as we shall see, is the most admirably situated with regard to all lands, and all races of mankind,—all climes, and all the productions of the earth. A position evidently designed to be the centre of universal empire; but hitherto unoccupied as such; although trodden under foot, of all the great masters of the world from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot; but none of them have, in the fulness of the promised blessing, possessed it. The possession is reserved for the people that should be created for the praise of Jehovah: with whom, and for whom, he hath indeed done wonderfully; and who have actually already come into such close connection with the land as that they have twice restored to the Turk, that which is rightfully their own: "Turn again, O virgin of Israel: turn again to these thy cities." See Lec. i. ii. xiii. xiv.

It is well you have condescended to point out the respects in which this "system" is contrary to Scripture. It would not, you think, allow of blindness, in part, happening to Israel. Now I am clearly persuaded that it does most clearly prove blindness to have happened to Israel. Is there no blindness in the case of a people, in whose hands have, for centuries, been the Scriptures, that throughout testify of all that the Lord hath done, is doing, and will do, with regard to that same people; and yet they have known nothing of the matter? At the same time they have, in their Common Prayer, been uttering words the same as if their eyes were open, to see out of obscurity and out of darkness; to see the word and the working of God, as testifying in harmony of its everlasting love to themselves as the children of the promise. If this be not blindness in part, I know not with what darkness of understanding you would be satisfied.

But farther, you insinuate that my view does not allow that the "fulness of the elect among the Gentiles" is now coming in. I suppose you refer to Rom. xi. 25, which, however, does not contain the expression you use. You have pressed the doc-

trine of election into your service here, where nothing is said directly with regard to it in the text. The expression is "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in." Now the question is, what is meant by this expression, "fulness of the Gentiles?" And when we find, from Gen. xlviii. 19 (see marginal reading and Hebrew text)—when we find that this is one of the great promises made with regard to the very people with whom I identify the English; who have been introduced into the participation of such blessing, as that the Lord hath not dealt so with any nation, we need be at little loss to know to what Old Testament prophecy the apostle here refers. It is not of mere Gentiles, but of the "Fulness of the Gentiles" to come of Ephraim, that the word of God here speaks.

It remains for you to show how the Lord is *also* to be for salvation unto the ends of the earth, after having raised up the tribes of Israel, if the tribes of Israel are not to be enlightened until the fulness of the Gentiles, as you understand it, have come in!! The view that Israel are not to be saved until all the elect of the mere Gentiles that are to be saved are come in, is, I am bold to say, altogether without foundation in Scripture. No; it is of Israel he hath said, "This people have I formed for myself; they shall show forth my praise—"Thou art my servant, O Israel, in whom I will be glorified." Yes; Ephraim, chosen of God to the place of the first-born, and since cast out among the Gentiles, and long confounded with them, is being brought into the Little Sanctuary, to the Holy of Holies, which the Lord said He would Himself be to them in the countries into which they should come. See Ezek. xi. And Ephraim having received blessing from Him that sitteth between the Cherubim, shall be honored with the ministration of blessing unto his brethren, so that All Israel shall be saved. And the Lord, having raised up the tribes of Israel, the house of All Israel, will also be for salvation unto the ends of the earth. Yes, at length even the Gentiles shall have their eyes opened, and come unto the Lord from the ends of the earth, saying, "Surely our fathers have inherited lies. vanity, and things wherein there is no profit." Such is the order of blessing. A portion of Israel, the believing Jews, were made the means of blessing a portion of the Gentiles; and the Roman Gentiles being made the means of conveying the light of salvation unto outcast Israel, as being brought out into the northern wilderness, All Israel shall be made the means of surrounding the whole earth with blessing.

You say that my view makes Israel the seeking people: and so you will find the Scripture does make the tribes of the Lord's inheritance the seeking people, and that at the time when their natural connection with Abraham is not known, when they are not acknowledged as Israel, as you will find from the words with which they seek unto the Lord, Isa. lxiii. 15—19; lxiv.—This is the hitherto unknown house of Israel, as contrasted with Israel recognized as such. It is between these two houses of Israel that the Lord makes the contrast, ch. lxv. 1, 2; and such contrast is elsewhere made in Scripture, as when the Lord said to Jeremiah, "The backsliding Israel hath justified herself, more than treacherous Judah."

I do not, as you say, destroy the contrast between the Jews and the Gentiles; but this I say, that you confound the house of Joseph with the house of Judah, which you ought not to do. You are never in Scripture, directed to look for the former among the Jews, but among the Gentiles. They are "the fulness of the Gentiles," and as such, are, indeed, frequently contrasted with the Jews in Scripture. Wanting this key, so clearly held out to you throughout the word of God, you could not but remain under the infliction of that blindness in part which hath happened unto Israel.

* * * *

And surely you will not maintain that the coming dispensation will show God to be ungracious and unrighteous, because Israel will therein be so exalted in the general ministration of blessing! Why should not the God of Israel be allowed, out of his free mercy, to place Ephraim, his first-born, in the position appointed him, and for which he hath for ages been preparing him, by his providential dealings? Why should the God of sovereign grace not be permitted to give to whom He will, the fitting qualifications for the service unto which he is pleased to call them? God will do all his pleasure. Yes, the Lord has so far fulfilled his word, "I will allure her, and bring her into the wilderness, and speak comfortably unto her." He hath sowed her to himself in the earth; and he hath mercy on the outcast house of Israel, that had not obtained mercy:—upon Israel, as distinguished from Judah; compare Hosea, ch. i. 6, 7, with ch. ii. 23. The name of his people was taken from them, but He is now saying unto them, "My people!" And may they, as knowing him to be indeed wonderful in counsel, and excellent in working, speedily be brought to say unto Him, in the fulness of their hearts, "My God." * * * *

The only proof, as far as I know, of Israel's having gone into China, is very unreasonable. It is not derived from the Bible, but from the apocryphal book of Esdras, where we are told, that after the ten tribes had been taken across the great waters by the Assyrians, they resolved to go into a farther country. And so, passing the springs of the Euphrates, they went a long journey of a year-and-a-half, to go into a land wherein never man dwelt, that they might there serve Him whose service they had so neglected in their own land. By their being said to pass the springs of the Euphrates, it is supposed they went eastward. But any one, by looking at the map, may see, that, as being by the Assyrians carried away beyond the great waters, into the cities of the Medes, they were already eastward of the Euphrates; and needed not to repass it at the springs, except as passing north-westward, in the direction pointed out in the following Lectures; and whither the good Shepherd, who came to seek and to save that which was lost, hath followed them in the whole ministration of the Gospel; as well as with all the blessings of his providential goodness: so that he can in truth say, "I have chosen thee, and not cast thee away."

And surely the Lord's thus accomplishing his word in leading his people "in a way they knew not," and in, at length, making "darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them:—from so small a beginning, enlarging them even unto all ends of the earth; and, from the gates of death, raising them up to make

them the head of the heathen;—in giving to them, in these last days, all the advantages he said he would bestow, so that there hath not failed one good thing of all that the Lord hath said he would do for them:—Surely the truth and the mercy of God towards the children of Israel, convey no barren lessons to *us*: to those in whose behalf God hath so manifested his wisdom, his power, and his goodness. * * * *

This resurrection of Israel, after having been lost, and buried, and scattered, is most justly in Scripture held forth as a grand type of the resurrection of the bodies of the individual saints, just as the resurrection of the Saviour was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New applied to the literal raising up of the saints from the dust of death. Compare Hos. xiii. 14, with 1 Cor. xv. 54—57; the same omniscience, faithfulness, and power, are made manifest in the one instance as in the other. This grand subject of prophecy, which has a special reference to the loving-kindness of Jehovah, and the spiritual life of his people thence resulting, has thus also a prime reference to the two grand supports of this life, the objects of our faith and of our hope:—our faith, which looks back to the death and the resurrection of Jesus: who, at the same time that he made atonement for our sins, was confirming the promises made of God unto the fathers, with regard to their natural or literal seed, whose national death had taken place; and who, after two days and a half, would be raised up, and made to stand in his sight. In regard to all which, this subject points forward to the object of our hope: to the appearing of our Lord in glory, and our own individual resurrection from the grave, with the whole body of the redeemed people of God, to share fully and for ever, in the glory and blessedness of our already risen Head.

ARE THE DEAD ASLEEP?

In the Examiner for 1849, we gave Lecture III from ARCHBISHOP WHATELY on the above subject. We now present the first part of his *fourth* Lecture on the "Scripture Revelations of a Future State."

The intermediate state between death and the resurrection (as I before observed) some believe will be a state of consciousness, and of enjoyment or suffering. The principle reasons drawn from Scripture for the latter opinion, I have already laid before you; and though some of them have been thought by learned men to have considerable weight, they none of them, I think, are sufficient to authorise a positive conclusion.

There are also other parts of Scripture which seem to favor the opposite conclusion. In the first place, the style in which the sacred writers usually speak of the deceased is, as of persons who are "*asleep*." For instance, in John's Gospel we read, "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep;" so, also, Paul speaks of some witnesses of the resurrection of Christ who were still living at the time he wrote, and some who are "fallen asleep;" even as in the Acts, the Evangelist Luke, speaking of the stoning of Stephen, says, "And when he had said this he fell asleep." It may be said indeed, that sleep does not imply *total insensibility;* but it must be allowed to be strange, that the word "sleep" should so often be applied to the condition of the departed, if they were in a state of as lively consciousness and sensibility as before death, and in the actual perception of more unmixed pleasure or pain.

It has been said that the sacred writers, in their use of these phrases, accommodated themselves to the *popular* usage; even as they speak commonly of the sun's rising and setting, &c.; the true astronomical doctrine, respecting the earth's motion, being unconnected with religion, and therefore not needing to be taught by God's inspired Messengers. But if, in the present case also, the sacred writers meant to express themselves according to the popular notions, they must have intended to express by the word "sleep" a state of insensibility; for *that* was certainly the use of the word when applied to the departed; as you may see, for instance, in that passage from a Greek poet, in the first Lecture, and from numberless others.

I have heard it said, that the sacred writers in this employment of the word "sleep," and also the authors of our burial service who adopted it from them, meant the "sleep of the body;" but I never could learn what is meant by that expression, "sleep of the body;" for the words convey to me no distinct sense. We understand what is meant by a man or any other living creature being asleep; but we never speak of a stone, or a clod of earth, or a piece of bone, or any other *inanimate* substance, sleeping; and to speak so, would appear quite unmeaning. Now a dead carcass is (as far as regards the present question) nothing more than a clod of earth. If, indeed, a man's body, at his death, remained, though inanimate, yet sound, entire, and uncorrupt, and so continued, in a torpid state, ready for the soul to reanimate it,—even as some seeds may be kept in a dry state for many years, and will be ready to vegetate as soon as exposed to moisture and warmth—then indeed, by a very bold figure of speech, the body might be said to be asleep; even as we might, figuratively, speak of the seed as asleep. But we know that all this is very far from the fact;—that the body decays, and is dissolved into its elements; and that the parts of which it is composed often go to make parts of vegetables and of other animals. Now to speak of a carcass thus decayed,—decomposed (as the chemists call it)—and dispersed in all directions, as *asleep*, seems to me a use of language which destroys the purpose for which language was designed; namely, to convey a distinct meaning.

It is conceiveable, however, that the whole of the body may not be dissolved; that some portion of it, perhaps many times smaller than the smallest grain of dust, may be exempted from the general decay,—may be, however minute, very curiously organized—(for *great* and *small* are only comparative,) may be the really essential part of the body, so as to be properly called, by itself, the body,—and may remain in a torpid state, like a seed, ready to be again connected with the soul. All this, however, is merely a string of suppositions; of which we can only say, that there is no one of them, as far as we can judge, that is in itself impossible. For nothing of the kind is revealed; nor does it appear that the sacred writers were commissioned to make known to their converts, the conscious and happy (supposing there is such a state) of their departed friends.

The Apostle Paul, for instance, in comforting the

Thessalonians concerning their deceased brethren, does not make any mention of their being *at that time* actually in a state of enjoyment; but alludes only to the joyful *resurrection* which awaited them; "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as the rest,* who have no hope. For if we believe that Jesus died and rose again, even so, them also who sleep in Jesus will God bring with Him; for this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent," (i. e. precede) "those who are asleep; for the Lord himself will descend from Heaven,—and the dead in Christ shall rise first," &c. Now this was, to be sure, a very consolatory prospect concerning their departed friends; but if he had known, and had been authorised to reveal, that these very persons were, *at that very time*, actually admitted to a state of happiness, one cannot but suppose he would have mentioned this as an additional consolation, and one more immediately striking; instead of which he makes no mention of any intermediate state of happinesss, but merely speaks of a *hope*, as of something *future*, respecting the departed, ("Sorrow not as the rest, who have no hope,") the hope, namely, of a glorious resurrection to them that *sleep*. (See 1 Cor. xv. 19.)

Nor does the Apostle's language of threatening or exhortation differ in this respect from that of consolation. When his purpose is to arouse and alarm men, he still points to the same object. Paul's language to the idolaters at Athen's (Acts xvii. 31) is that "God hath appointed a day in which He *will judge the world* in righteousness, by that Man whom He hath ordained." Why did he not, it may be asked, instead of confining himself to the mention of the day of judgment, notice also the nearer reward and punishment which should immediately succeed each man's death, if such a doctrine were part of the revelation intrusted to him?

Again, it is worth remarking that,—in the passage already cited, our Lord's answer to the Sadducees,—He alludes not to any separate state of consciousness, but to the *resurrection*. That Jehovah is called the God of Abraham, Isaac, and Jacob, He adduces as a proof "that the *dead are raised*." If there had been any thought in his mind, or in that of his hearers, of an *actual* state of conscious existence of the departed, I can hardly think either that He would have used, or that his hearers would have admitted, such an argument *for a resurrection*. For they might have replied, "It is true God is not the God of the dead but of the living; and this does seem some indication that Abraham, Isaac, and Jacob were, and are *living*, in a state of separation from the body; but it does not follow that they are *hereafter* to obtain a *resurrection*." But his words seem plainly to show that the only question was, whether this present life be the whole of our existence, or whether there is to be a resurrection.†

And this leads me to remark another circumstance which throws difficulty on the subject; namely the perpetually repeated notices of the *day of judgment*, and allusions to it, both in our Lord's discourses and in those of his Apostles, as to a time when (the dead being raised) all mankind shall be brought to trial before their all-seeing and unerring Judge, and receive from Him their final sentence. "I charge thee," says Paul to Timothy, "before God and the Lord Jesus Christ, who will judge the quick (*i. e.* the living) and the dead, at his *appearing, and in his kingdom;*" and, in the Epistle to the Romans, "As many as have sinned in the Law, shall be judged by the Law, in the *day* when God shall judge the secrets of men by Jesus Christ, according to my Gospel." What I mean is, that all these allusions to one particular *day* (evidently the time of the general resurrection at the end of the world,) are such as seem to imply that it is *then* that every man's condition will be finally fixed. Now it is, indeed, very conceiveable, that the souls of men in a separate state should remain in a happy or unhappy condition till the end of the world, and should then, at the resurrection, be reunited to bodies, and enter on a *different kind* of enjoyment or of suffering; this, I say, is, in itself, very conceiveable: but it is hard to conceive how, supposing *that* to be the case, the day of *judgment*, at the time of the resurrection, should be spoken of as it is in Scripture; since each man would (in the case just supposed) not only *know* his final condition, but actually *enter upon* his reward or punishment, *before* the resurrection, immediately on his death; so that the *judgment* of the *last day* would be in fact forestalled. It seems strange that a man should first undergo his sentence, and afterwards be brought to trial;—should *first* enter upon his reward or punishand *then* (perhaps many centuries after) be tried,—and then judged, and acquitted or condemned.

The great Day of Judgment being, to all appearance, so called from some analogy to what takes place in human courts, it seems more likely than not, that it should correspond with our judicial trials in the most essential and remarkable points. Now the most important point in a judgment-day among men, is, that each person is then pronounced guilty, or not guilty, and his future fate ascertained. It does, indeed, sometimes happen, that a man knows perfectly well before-hand what his fate will be. A criminal conscious of his guilt, and aware of the operpowering evidence that can be brought against him, has been known to exclaim, the moment he is arrested, "I am a dead man." But if this were *always* the case,—if matters were so conducted that *every one* should be fully aware, before his trial came on, what would be the issue, we should consider the whole ceremony of the trial, and solemn pronunciation of the sentence, as no more than a matter of form. Now it does not seem likely that the great day of judgment, which is so much dwelt on in Scripture, should have been so called from its resemblance to our judgment-days, merely in a matter of form, and not in anything essential.

It is true that if such a day were appointed among us, on which each man, though already certain of his acquittal or condemnation, should be finally dismissed, to receive his appointed sentence,—one to death, another to imprisonment or banishment, another to liberty, &c., this would indeed be a very *important* day; but it would not be important as a day of *judgment*. It would be rather a day of *execution;*—a day of *allotment;*—a day of *assigning* to each his destined reward or punishment: but the primary and most essential character of *judgment*, or decision would be wanting; namely, the

* Not "others," as our translation has it; but, all the Gentiles "remaining" (*oi loipoi*) unconverted.

† This remark was suggested to me by the Rev. Reginald Courtenay in his work on a Future State.

ascertaining of each man's doom. Yet such we must suppose the great Judgment-day to be, if we suppose an intermediate state of consciousness, and consequently of reward and punishment. For, on that supposition, each man would know, beforehand, his own doom, and would only be afterwards removed from one kind of enjoyment or suffering to another. Now, not only the very use of the words "judge," and "judgment," seems unsuited to suggest to us this view of the transaction, but moreover the Sacred Writers, and especially our Lord Himself, seem to point out the day of judgment as that on which the *separation* will be made of "the sheep from the goats;"—on which the *decision* will take place as to each man's deserts,—the final destiny of each be *ascertained* and made known to himself: for example, "Many will come *in that day*, saying, Lord, Lord, have we not preached in thy name, ... and in thy name done many mighty morks? And then will I say unto them, I know you not; depart from me, all ye workers of iniquity."

Some, accordingly, have felt the force of these considerations so strongly, as to have been inclined to explain away the literal sense of the predictions respecting the Day of Judgment, and to believe that no *one time* is meant on which all are to be judged, but that each man has his own separate day of judgment, immediately on his departing this life. This seems rather a bold way of interpreting Scripture; though I do not presume to tax with heresy any one who may adopt it. In fact, if we suppose an immediate state of consciousness and of enjoyment or suffering, we *must* (unless, indeed, we admit the Romish doctrine of purgatory) adopt either the last explanation, or one which virtually comes to the very same thing. For that day, on which man's final condemnation or acquittal is *ascertained* and announced to him, must be,—come when it will,—the day of judgment *to him*, in the most essential and primary sense of the word. A day of *general resurrection*, indeed, may be to come afterwards; and on that day each may be dismissed into the situation in which he is to remain for ever; and it may be that such a day may be what is alluded to in scripture, under the name of the Day of Judgment: but still that which is really and essentially the day of Judgment, must (on the above supposition) have taken place before. That day, whatever it is, which determines and declares to each man his doom, must be to him, strictly and properly, *his* day of judgment.

I am aware, that both in Scripture and in ordinary discourse, the word "Judgment" does not always signify the deciding on a person's condemnation or acquittal—the *separation* of the guilty and the not guilty; it is sometimes used in an unfavorable sense, to signify the denunciation or the infliction of punishment on those already condemned: as when we speak of God's judgments (that is, punishments) sent on the wicked; or (in human transactions) of a person who has been found guilty, being afterwards "brought up for judgment;" namely, to have the precise nature and amount of his punishment announced to him. In this sense it is that Jude speaks of the evil angels being "reserved in chains to the judgment of the great day." He is evidently alluding to the case of a culprit, who, after being found guilty, is kept imprisoned *in chains*, till his final punishment is declared and inflicted. For the fallen angels *have* been condemned already; and, accordingly, there is no mention made of *all* angels, the *good* as well as the bad, standing before the judgment seat on that day, to be then separated from each other, and to have reward allotted to the one, and punishment to the other. In the case of the angels, this decision and separation seems to be already past; and accordingly it is the *evil* angels only that are to be judged on that day. (See Lecture VIII.) But in respect of *Men*, on the contrary, the day of judgment seems to be represented as that on which the wicked and the righteous are to be *separated*, and the curse and the blessing pronounced on each respectively. "*We* must *all* stand before the judgment seat of Christ." (See Rom. ii. 5—9, and Matt. xxv. 32 33.)

If, therefore, this day be one and the same time for all mankind,—if Paul's declaration is to be taken in its most obvious, strict, and literal sense (which, however, I do not insist on, as certain,) that God "hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained," then, there seems no way of reconciling the belief in *such* a day of judgment with the belief of an intermediate state of consciousness.

Upon the whole, then, I think, that the notion of the soul, when separated from the body, entering immediately on a state of enjoyment or suffering, which is to last till the resurrection, has at least as strong reasons against it, as it has for it, in Scripture.

(To be continued.)

THE COVENANTS.—NO. II.

By the Editor.

Under Moses, the law covenant, which was the secondary development of the covenant of works, the *ratification* was by the blood of animals. When any one sinned, he broke the covenant; and hence must, invariably, renew it by a new victim; thus these offerings were continually being offered; and yet were unavailing, only so far as they pointed the mind of the offerer to the new or "better covenant;" and they must repeat their offerings as oft as they sinned, because the first victim being dead, its blood was no longer regarded when once the offerer had sinned again, and thereby broken the covenant. But the blood of Christ is a *living* sign or token of the new covenant; and, coming to God by repentance, that blood ever stands as the *sign* of God's promise to forgive sins; as the rainbow is a sign to the world that, however wicked men might be, God would not so impute their sins as to destroy them again by a flood. So the blood of Christ is a living token or sign that God has covenanted to forgive sins, and to remember them no more. Christ ever lives to plead that covenant and its seal in our behalf, when we come to God by him, to seek the forgiveness promised in the covenant; but, "it was not possible that the blood of bulls and goats [that is, it was not possible for the law covenant, or covenant of works] to take away sins:" Heb. 10: 4; yet now we have "boldness to enter into the holiest by the blood of Jesus, by a new and living away;" viz. the new covenant, or covenant of favor, *sealed* by the blood of Christ, which blood ever stands as the *token* God has given that he will accept us when we come *in faith* of the covenant promises. Believers, therefore, are to "hold fast the professions of" their

"faith [in the covenant of grace] without wavering," because, "he is faithful that promised:" See Heb. 10: 15—23.

"We have redemption through [the new covenant, the *sign* of which is] his blood; the forgiveness of sins" being the covenant promise; the truth and certainty of which is given us in the sure sign or token; which token is one of encouragement and assurance to all that come to God in faith of that covenant. This covenant, when made with Abraham, God ratified by an oath—"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 13—18. Strong as was this evidence of the purpose of God fully to carry out his promises, yet, to make it more evident to our minds, he, in the fullness of time, "sent His own Son into the world," to add the highest possible testimony, the blood, or death of that Son, so that men should be without excuse if they did not believe in God's covenant promises. The testimony, or evidence is complete and perfect; so that God may well say—"What could have been done more, that I have not done?" Isa. 5: 4. We may see, then, that faith, or belief in these covenant promises is essential to our actual participation in them, or our success in claiming them; "For he that cometh to God must believe that he is, and that *he is the rewarder* of them that diligently seek him." Heb. 11: 6. "Without" this "faith, it is impossible to please him." And why should he be pleased with any man who will not exercise this faith? seeing God has *promised;* then *confirmed* those promises by *an oath;* and, lastly, gave His own Son to die, or *shed his blood* to *ratify* all his covenant promises. Surely, there is a propriety in our Savior's saying, wherever his gospel should be preached—"He that believeth not shall be damned;" or condemned. What greater evidence can be given to elicit faith—or a confiding state of mind—than what God has given? Most emphatically can it now be said—If men hear not, and believe, with all that God has done to produce faith, they would not believe if a million Lazaruses "*rose* from the dead." They disbelieve because they love sin, and are resolved, at all hazards, to practice it; they reject the covenant of grace and fall under the "sorer punishment" than the curses of the covenant of works, and perish, because they will not come to Christ that they might have life. Let all, then, beware that they do not despise the new covenant, or neglect its requirements:—"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10: 28, 29.

This covenant is between two parties—God and men. To be binding on either party, it must be agreed to and ratified by both. Among men, contracts or agreements are not legal, or binding, till the instrument of agreement has been duly acknowledged, signed and sealed. In the covenant of grace, or new covenant, God, being both our Creator and the offended party, has a right to propose the terms of reconciliation. This he has done, and himself *sealed*, or ratified it, on his part, by the blood or death of his Son. To complete this covenant, with us, it is important that we should assent to it and ratify the same by the *seal* or token that God has appointed, or may appoint, under any development of the covenant. With Abraham, as we have seen, the seal or sign, on his part, was circumcision. In the latest development by Christ, on our part, we understand it to be *baptism*. Till we assent to this new covenant, and, having opportunity, *ratify* it by the *seal* or *sign* of our acceptance, whatever we understand the seal to be, we cannot claim its benefits and promises; because, it is not till then, *in fact*, a covenant binding on both parties. By ratifying it we are *pledged to the performance* of the requirements of the covenant on our part. Thus the new covenant becomes mutual. This covenant is one of grace or favor to sinners; not of license to sin, as some professed Christians seem to think, but a covenant to deliver us *from sin*, both as to its power, dominion and consequences.

In ratifying this new covenant, the grand question is—Is THE SEAL AFFIXED? Did the party himself so understand and intend it? That is, did he do it with the *design to ratify*, on his part, the covenant of God's grace or favor to him, as a sinner? Other questions, relative to the manner of doing it, are of minor importance.

BIBLE EXAMINER.

PHILADELPHIA, MARCH, 1850.

REMOVAL.—We have removed our residence, and the office of the Examiner, *from* Chester Street *to* No. 198 Marshall, third door above Brown; where we shall be glad to see our friends. Persons from abroad, coming to the city, by taking a *Sixth* Street omnibus and stopping at Brown Street, will find themselves within a few doors of us, any five minutes; and at a cost of from three to six cents.

BOUND EXAMINERS for '48 and '49, in one volume, can still be furnished. *Price*, $1.25. To those who are, or may be, subscribers for 1850 we give the bound volume for $1. They can still be had in *sheets*.

TO CORRESPONDENTS.—Articles from Brethren Tate, Magruder, and others, we have been obliged to defer, but hope to find place for them soon. Our visits to Boston, Albany, Utica, Hartford, and New York, within the last few months, have prevented our giving as much attention to our Correspondents as we would have been glad to do.

NEGLECT OF POST OFFICES.—That papers should sometimes miscarry is not strange; but that there is a culpable negligence in some Post Offices is, to us, manifest. In one instance, recently, we had to send to a subscriber, who takes five papers, his package *three times*. We put these papers up and deposited them in the Post Office here with our own hands; and we know that it was not our fault that we were subjected to this expense. Every paper we have to send a second time costs us the subscription price for the whole year, unless it should so happen that we have an *extra* number, which is not very likely to be the case. The above named failure is not the only one by which we have had to suffer. The last month we have had to send *six* papers, to one subscriber, *twice*. Sometimes Post Masters write us our paper is "*not called for*," and, perhaps, in a short time, the subscriber writes that they tell him at the Post Office there is no paper for him!! Let your Post Masters know your papers are not delivered to you, but that you know they are sent; for the publisher of the Examiner puts up all his papers with his own hands, and never leaves it to "*boys:*" and he does it in such a way, too, as makes it next to impossible that a mistake can occur; especially where there is more than one paper in the package sent to one office. The fault, it is to be presumed, is not in the Post Master, but in those he employs. Let him know the neglect, and most likely he will cure it.

VISIT TO NEW YORK.—Between the second and third sabbaths of our labors in that city, we were under the necessity of returning to Philadelphia to prevent delay in the issue of the Examiner for February. The third Sabbath our congregation was undiminished.

During the week previous, a person, whose name we omit, addressed us through the New York "*Sun*," the following note.

TO GEORGE STORRS—Dear Sir: As the champion of the position you have assumed, 1st. I call upon you to prove that either Jesus or his Apostles ever attempted to disprove the doctrine of the immortality of the soul as held by the Jews in their day. 2d. I deny that either Jesus or his Apostles predicated the possession of eternal life upon a resurrection from the dead to take place at the appearing of the Lord.

Yours, in the love of the Truth.

To the last part of this challenge we briefly replied in the morning, in substance as follows, viz., That our Lord, Mark 10: 30, in answering Peter's question as to what he and his fellow disciples might expect, having left all to follow him, he assured them they should "receive a hundred fold now in this present time: * * * and *in the world* TO COME *eternal life.*" This promise presented eternal life as something not to be given in actual possession "in this present time," but to be given "in the world to come;" and in John 6: 40, our Lord says—"This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have *everlasting life:* and I will *raise him up at the last day.*"

Thus we have, in these two testimonies of our Lord, the facts clearly stated that eternal life belongs to "the world to come," and in order to that inheritance, the promise is given of a resurrection at the last day. That this resurrection is "to take place at the appearing of the Lord, we proved from 1 Thess. 4: 13—17, where the apostle states that the dead are "*asleep,*" and that God will as surely bring them up from the dead as he brought Christ up; and then states definitely *when* this shall be—"For the Lord *himself*"—not the Lord in the Spirit—but "the Lord HIMSELF shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ* SHALL RISE first: then we which are alive and remain [not having fallen *asleep* prior to that time] shall be caught up together with them [*viz.*, the *raised* ones] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Let us now combine these three testimonies—*First*—The promise of "life eternal in the world to come." *Second*—Those who inherit that life, our Lord says, "I will raise up at the last day." *Third*—Paul says: This resurrection shall take place when "the Lord himself shall descend from heaven."

To this we may add Paul's exhortation to Timothy, 1 Tim. 6: 12—16, "Fight the good fight of faith, *lay hold on eternal life;* * * * I give thee charge in the sight of God * * * that thou keep this commandment * * * until the *appearing* of our Lord Jesus Christ; which in *his times* he shall show the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality," &c.

Here we see that eternal life and immortality is something the christian is called to "lay hold" of; and that to secure it he is to labor "till the appearing of Jesus Christ;" thus showing that the "possession of eternal life" is "predicated upon a resurrection, to take place at the appearing of our Lord;" or, a change at that time equivalent to a resurrection. But if any doubt remained on the mind it is removed by the apostle in 2 Tim. 4: 1—8. He says to Timothy, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and kingdom," &c.; and he adds, "I am now ready to be offered, [or, I am about to be poured out as a libation] and

the time of my departure [or *dissolution*] is at hand; * * * henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous *Judge*, [who is to "judge the quick and dead at his *appearing* and kingdom,"] shall give me in THAT DAY; and not to me *only*, but unto all them also that love his APPEARING."

This testimony is, of itself, we humbly conceive, sufficient to establish the point "denied" in the "note;" and especially when taken in connection with what we have previously adduced from our Lord and Paul. We, of course, have placed before our readers only a mere skeleton of our remarks in reply. The first part of the "note" we noticed briefly in the afternoon, but have not room to introduce our remarks here, and it must suffice just to say, that if the Jews did hold the doctrine of the Immortality of the Soul in our Lord's day, they held equally the *transmigration* of souls—or the passing of souls from one body to another among men—and let our opponent show when and where "Jesus or his apostles ever attempted to disprove the doctrine of" such transmigration. The fact is, the doctrines of the Sadducees and Pharisees both were a poisonous "*leaven*," of which our Lord warned his followers to "*beware*." We, however, maintain that our Lord and his apostles did teach clearly, plainly and constantly, that a future life depended upon a resurrection of the dead, and that utter *destruction* is the doom and end of the wicked.

The last evening in New York was one of deep attention and great solemnity; and we trust the word spoken, under the blessing of God's spirit, which seemed to attend it, will not return void. Oh, that it may prove "a savor of *Life* unto LIFE."

While in New York, we received some account of a work going on in Scotland from a brother who has recently arrived from that country. It seems that a large number left the Independent Church in Edinburgh, on account of being restricted in their investigation of the Scriptures. In connection with this secession, eighteen churches have sprung up within fifty miles of each other. These churches have all embraced the doctrine of the *personal* advent of Christ on earth, and soon were confirmed, also, in the belief of the final destruction of the wicked, as they were led to the inquiry, in their investigations of the Scripture, *Are the wicked Immortal?*

The brother from whom we had this information says: "One minister belonging to the same body we left, commenced preaching upon this subject—his name is Wm. Glen Moncrieff. He has written a small pamphlet, entitled 'Dialogues on Future Punishment.' He had read Dobney. His church, numbering about one hundred members, none of them had left, but, on the contrary, nearly all of them have embraced the same truth. There is also another minister of the same denomination as Mr. Moncrieff, preaching the same glorious truth of Endless Life *only* in Christ: his name is Alexander Munro, who is also an editor of the Water Cure Journal."

The brother who gave us the tidings from Scotland, adds: "Concerning the doctrine of the sleep of the dead, I never heard it brought up in the old country except by a brother of my wife. He is a preacher in the church of which we were late members before we left Edinburgh. I have recently had a letter from him. He has been reading Dobney, and I will give you his own words; he says: 'I cannot, with the Bible in my hand, believe in the eternal conscious being of the wicked in misery—I have rejected it as a fable, and embraced the doctrine of immortality only in Christ.'"

These are some of the items we promised in the last Examiner to give our readers this month. We shall take measures to open a correspondence with some of those Ministers in Scotland whose address we have, and hope, before the year shall close, to be able to lay further information from that country before our readers.

"ANASTASIS."—The articles on this topic, commenced in the January number, have been discontinued. Some of the reasons are the following—We intended to be as liberal as the limits of our monthly periodical would allow; but foresaw that unless some limits were fixed, beyond which a topic so fruitless—as we regarded the doctrine of a limited resurrection—should not go, every thing else must be crowded out of our columns. We, therefore, gave our consent to have the subject introduced, limited to a certain number of columns, but unlimited as to the number of articles; and, to prevent *endless* discussion, we claimed that all the articles the author designed to write in defence of his new position, in all the strength he could put into them, should be furnished us before we commenced to publish; and that these, when replied to, must be the end of the discussion so far as the Examiner was concerned. Accordingly, in due time, "SIXTEEN" articles were furnished: and though of greater length, mostly, than we had agreed to publish, we inserted the first, and shortest, with our reply in January, and had given the second, with our reply, into the hands of our printer, intending to go on in good faith and publish the whole, though they must extend through all *this year* and at least one-third of the next. At this point we were made to know, that unless we would submit to have a reply to our replies, monthly, as we passed on, the writer of "*Anastasis*" would consider himself wronged, and would, in fact, be no better satisfied than if we re-

fused wholly to insert his articles. Under these circumstances we suspended the second article for further consideration. The result is this—In order to satisfy the writer of "*Anastasis*" one half the Examiner for this year and part of next must be given up to his articles, and the replies: so that we must discontinue those articles, or *discontinue* the Examiner; as we have no intention of spending our time for a year and a half in discussing so fruitless a topic, and one which we are clearly satisfied is *opposed both to the spirit and the letter of the Bible.* If any man can give us as plain a text that men are immortal by creation as we have that—"ALL that are in the graves * * * SHALL COME FORTH, * * * they that have done good * * * AND *they that have* DONE EVIL," then we will confess our error in ever having preached or printed the "Six Sermons." Here we leave the topic of the non-resurrection of wicked men, and little children; for, the theory we oppose denies the resurrection of *infants, except* POSSIBLY *the infants of believers.* According to it, there is a bare *possibility*—nothing more—that our sleeping children "shall come again from the land of the enemy:" and it is quite *uncertain* whether, to them, *Jesus is "the resurrection and the life."*

The method of interpreting scripture on which this theory depends unsettles all faith in the Bible, and saps the foundation of Christianity. Prophetic scripture is made, by it, to speak of events past at the time. Because the Prophets speak as if God had *already done* what he will finally do, it is inferred there shall be no resurrection of the wicked. For example, the Psalmist says—"*Thou hast* destroyed all them that go astray from thee"—W. says, "there is no intimation of a resurrection * * * for the characters are utterly consumed and *destroyed.*"

The question here all turns on *time. When* are "all that go astray destroyed?" If he is correct in his theory, David lived in a *happy time*; all the wicked *had been* destroyed—not one was *then* left; for David says—"Thou HAST" done it;—not, thou *wilt* do it. Thus the truth of God is turned into a fable, and christianity is a falsehood. Do you ask how so? We answer—Several centuries before the birth of Jesus of Nazareth, Isaiah said, "Unto us a child IS born * * * the government shall be upon his shoulder," &c. Now, says the Jew, "It is plain the Messiah was born long before Jesus of Nazareth; Jesus cannot therefore be the Messiah of God." Again, the same prophet said of Messiah, seven hundred years before the birth of Jesus, "He IS despised * * * we DID esteem him smitten of God * * * with his stripes we ARE healed * * * the Lord HATH LAID on him the iniquity of us all * * * he WAS oppressed," &c. Hence, it is as plain a matter of fact, to a Jew, that Jesus cannot be the Messiah, as it is to the author of "*Anastasis*" that the wicked will have no resurrection from such *texts* as that in which David said—"Thou *hast* destroyed all them that go astray from thee." And we think the argument of the Jew is as well founded and as forcible as that of him who contends there is no resurrection of the wicked because their future and final destruction is spoken of as if already past. To us it seems clear that "blindness in part has happened to" the authors of such interpretations. "God calls things that be not as though they were" on account of the certainty of the accomplishment of his purposes; thus he said to Abraham—"I have made thee a father of many nations," when as yet he had no child. This principle understood and applied subverts all the fine spun theory of no-resurrection of the wicked, and shows that what is spoken on the subject of their being destroyed, and not rising, in the various texts relied upon, to support the Pharisaic doctrine of the non-resurrection of the wicked, relate to their final destruction *after* the "judgment of the great day," unto which the wicked are "RESERVED;" when, as Job says—"The wicked SHALL BE BROUGHT FORTH *to the day of wrath*;" and he affirms, they are "RESERVED *unto* THE DAY OF DESTRUCTION;" Job 21: 30; and Jesus Christ says, they "*shall come forth from the graves*" to condemnation, or "damnation;" after which, the testimony of John the apostle is, they shall be "cast into the lake of fire;" surely, that is "*the day* of destruction." Let men beware of deluding their souls with the vain fancy that they will lie in their graves in a state of insensibility to the judgment and the awful execution of the sentence that is to follow: vain hope: *strong delusion.*

We have called the doctrine of the non-resurrection of the wicked "*a Pharisaic doctrine.*" Our authority for this assertion is Josephus and the "Cyclopedia of Biblical Literature, by John Kitto, D. D., F. S. A.," an English work of great research. The Pharisees maintained that those who had "lived virtuously," and they "ONLY, have power to *revive and live again.*" This fact is worthy of serious attention, as the advocates of the non-resurrection of the wicked, who have recently come up, try hard not only to destroy the force of Christ's words, John 5: 28, 29, but to make Paul's words, Acts 24: 14, to mean, only, that the Pharisees *allowed* there would be a resurrection of the just and unjust, while the apostle did not. The truth is, the Pharisees "allowed" there would "be a resurrection of the dead," but *denied* that it embraced the "*unjust.*" Paul affirms his *expectation*—for that is all the Greek word *elpida*, translated *hope* in this text, necessarily means—"that there shall be a resurrection of the dead BOTH of the just AND *of the unjust*;" thus agreeing with the testimony of Jesus, that "*all* in the graves shall come forth—good and evil;" and the

"two witnesses" strike down the Pharisaic doctrine of the just *only* being raised from the dead.

We have said much more than we intended when we commenced this notice; and we have done so, that all might understand that we have no fear to meet all that can be said however *subtle* the argument may be managed. A Jew called on us, not long since, to prove to us, from the scriptures, that it was impossible that Jesus could be the Messiah; and his argument was full as strong as the argument by which it is attempted to establish a limited resurrection; and, as we have before remarked, they both have *one principle* in interpreting the scriptures.

THE CHRISTIAN'S HOPE.—NO. II.

By the Editor.

Another case relied upon to prove that souls exist in consciousness after death, and separate from the body, is in 1 Kings 17: 21, 22—"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again! And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." Here, it is contended, it is clear that the soul is something distinct from the body, was out of the body, and came in again. Suppose we were to admit all that: that would not prove that the soul was conscious *out* of the body; and there is nothing in the text or context to show that it was. The 17th verse shows what was *out* of the body—"His sickness was so sore, that there was no BREATH left in him." The same word translated *soul* is also translated *breath—life*. It was the child's *breath* that was *out* of him, and when it came into him again "he revived." In 1 Samuel 30: 11, 12, we have a case where a man was found in a state of exhaustion, after having been fed, it is said "his spirit came again to him." What are we to understand by such an expression? The same as, he revived. So the child's soul came into him again—his life, his breath—came into him, and he revived. Nothing, then, can be made of this case to sustain the conscious state of the dead.

If the doctrine of an immediate entrance into conscious delight, at death, is taught in the Old Testament, why did men of God deprecate death? Let us note two or three examples. See the case of Hezekiah, Isa. 38: 1—5—"In those days was Hezeziah sick unto death. And Isaiah the prophet, the son of Amos, came unto him and said, Thus saith the Lord, Set thine house in order; for thou shalt die and *not live*. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years."

What does Hezekiah weep and pray for? Is he distressed at the prospect of so soon "going to heaven?" or, "to paradise?" Strange, truly, that he should be! Afraid of glory!! But, perhaps he is afraid of going to the bad place. No, that cannot be; for, he pleads the fact that he had "walked before" God "in truth and with a perfect heart, and" of having "done that which is good in the sight" of God, as a reason for having his life prolonged. Strange procedure, truly, if he had arrived so near to heaven, and was assured he was now to go immediately to the company of angels and glorified spirits, that he should weep, mourn, and beg to stay longer in this wicked world!! But, "fifteen years were added to his life, surely that was some gain," says the immortal-soul theorist. If he gained fifteen years on earth, he lost fifteen out of heaven! The immortal-soulist must think time on earth is better than time in heaven; or, that earth is more desirable than heaven! But on the common theory, nothing was *added* to Hezekiah's life! nor, was it possible to add any thing. All that was done was simply to *transfer* fifteen years from heaven to earth! A poor *gain* did he get for his prayers and tears! Such a gain as a man would get for changing a palace for a prison—or, health for sickness—or, peace and comfort for trouble and sorrow!!

If he was actually to remain unconscious in death, then there is some meaning in saying fifteen years are added to thy life. The word of God, that communicated the mournful message to Hezekiah, of his death, was not equivocal; it was explicit: "*Thou shalt die.*" Is that all? No. What else? "AND NOT LIVE." But modern theology says, "he would have lived in a higher and much better state!" Indeed! and he "wept sore" because he had heard such sad news!!

After Hezekiah recovered, he praises God for his mercy. Mercy for what? If the immortal-soulists are right, the mercy of being kept out of heaven fifteen years! Such theorists, one would suppose, think it a great hardship to go to heaven. Hezekiah, however, understood the matter in another light. He says: "Behold, for peace I had great bitterness; for thou hast in love to my *soul* [done what? kept it out of heaven! No, but] *delivered it* from the pit of *corruption;* for thou has cast all my sins behind thy back. For the grave cannot praise; and death cannot celebrate thee; they that go down to the pit cannot hope for thy truth. The *living*, he shall praise thee as I do this day."

David is another example of the same kind. He says, Psa. 6: 5—"For in death *there* is no remembrance of thee: in the grave who shall give thee thanks?" Again, Psa. 88: 10—12—"Wilt thou show wonders to the dead? Shall the dead arise *and* praise thee? Selah. Shall thy loving kindness be declared in the grave? *or* thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" And Psa. 115: 17—"The dead praise not the Lord, neither any that go down into silence." The expressions show distinctly the writer's view of the state of the dead. Could he have said these things had he believed that "the dead know more than all the world," and enter into the presence of God?

Could he have said these things if he had believed the modern poetic effusions—

> "I'll praise my maker with my breath,
> And when my *voice is lost in death*
> *Praise shall employ my nobler powers,*" &c.

Such poetry contradicts the poetry of the Spirit

of God, which declares—"The dead praise not the Lord." Thus "the sweet Psalmist of Israel" sung; but, modern songsters clash with it, and assert the contrary with a boldness that would defy David himself, if not David's Lord, by whose inspiration he spoke and sung.

Again David says, Psa. 17: 15—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." When he should *awake* in his Lord's likeness, he would be satisfied—not before; hence he could not have believed that he should immediately enter into the presence of God; because he says, Psa. 16: 11—"Thou wilt show me the path of life; in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore." Now, if Christians enter at death into the presence of God, in conscious enjoyment, then David is represented as looking to the Resurrection for satisfaction, and yet as declaring there was *fulness of joy* before: or, in other words, he could be in the presence of God, where there is fulness of joy, and *not be satisfied*. But so far as David is concerned, Peter settles that point, Acts 2: 34; he says, "For David is not ascended into the heavens." But where is David? Peter says, Acts 2: 29, "The Patriarch David is *both dead and buried*." When he awakes, as he will, "at the last day," with all the saints, then he will "*be satisfied*."

We will now look more directly at the Old Testament doctrine on this subject. Let us begin with man's creation, Gen. 2: 27—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." To this *living soul* God said, verse 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Or, "dying thou shalt die," as the Hebrew has it. Now look at Psa. 146: 4, "His breath goeth forth, [that is what his Maker breathed into him] he returneth to his earth; [there goes his body] in that very day his thoughts perish." What is there left of him? Job says, chap. 14: 10—12, "But *man* dieth and wasteth away: yea, man giveth up the ghost, and where *is* he. *As* the waters fail from the sea, and the flood decayeth and drieth up: So *man lieth down* and riseth not; till the heavens *be* no more, they shall not awake nor be raised out of their sleep."

Thus it appears that the Old Testament saints beheld nothing in death to bring them hope. *What then was their hope?* It was in the Resurrection of the dead. Abraham, Isaac and Jacob, all were animated with this hope. See Heb. 11: 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth." Also, verses 17—19, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten *son*. . . . Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure."

The "figure" of which the apostle speaks, was the birth of Isaac. Speaking on that topic, he says of Abraham, Rom. 4: 19, "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Isaac was born out of the course of nature. There was no more possibility, in the common course of nature, of Abraham's having a son, at that time of Sarah's life, than that the earth would spontaneously produce living men. But as God had promised, Abraham believed it; and by Isaac's birth he had a "*figure* of the resurrection," and accounted God able to accomplish it, and thus put to shame the modern deniers of "the resurrection of *the dead*." The holy men, of whom Paul speaks, looked for the fulfilment of the promises in the resurrection.

Job says, chap. 14: 14, 15, "If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Also, chap. 19: 25—27, "For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though*, after my skin, *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins are consumed within me." Here we see what Job's *hope* was. David expresses his, when he says, "I shall be satisfied when I *awake* in thy likeness." Isaiah says, chap. 25: 6--8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will *swallow up death in victory:* and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken *it*." And again, chap. 26: 19, "Thy dead *men* shall live, *together with* my dead body shall they arise: Awake and sing, ye that dwell in dust; for thy dew *is as* the dew of herbs, and the earth shall cast out the dead." Daniel is told, chap. 12: 1—3, Michael shall stand up—"and many [or, *of the multitude*] of them that sleep in the dust of the earth shall awake. . . . . And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Also, verse 13, "But go thou thy way till the end *be*, for thou shalt rest, and stand in thy lot at the end of the days." Thus we see what Daniel's *hope* must have been, for himself and the people of God,—not that they go to heaven at death; but, they shall have a Resurrection from the dead. Hosea witnesses to the same hope, chap. 13: 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from thine eyes."

Ezekiel is taught the same doctrine, in the 37th chap., where the whole house of Israel are presented to his view as so many dead men; and he is taught the restoration of both Judah and Israel to the land of Israel by the representation of the resurrection of the dead. And it is worthy of remark that he neither sees nor hears of an immortal soul coming into any of these dead bodies. He hears a "noise, and behold a shaking, and the bones come together—the sinews and the flesh come up upon them, and the skin covered them," but, as yet, there is "no *breath* in them." Does Ezekiel prophecy to have their *souls* come down from heaven or up from hell? No: but to the "winds" for "breath," and "the breath came into them and they lived, and stood up upon their feet." An exact and true represen-

tation of the resurrection of the dead; no separate existence of souls in the case; but a resurrection of dead men.

When the resurrection takes place, then the questions, Isa. 66: 8, will be answered, "Shall the earth be made to bring forth in a day? or shall a nation be born at once?" Blessed hope—when all the saints that have suffered for our Lord and his cause, multitudes of whom have been persecuted unto death, shall all stand up at once, "an exceeding great army." They have been few on earth at any one time; but now starting from their graves into eternal life, clothed with immortality—surrounded by an innumerable company, the risen church, in raptures of joy, will exclaim, "*Who hath gotten me all these?*" Glorious hour—happy day—blessed, *blessed hope*. This is to be realized at the coming of the Lord. Will you not pray, "Come Lord Jesus"—and can you refrain from adding "even so," *come quickly?*

CORRESPONDENCE.

DESIRE FOR A CONVENTION.

Dear Bro. Storrs:—Would it not be desirable for the friends of reform to have a general meeting at some convenient point some time in the spring? We need co-operation and concert, and we ought to have a convention of all who are advocating the true doctrine of immortality and the restitution. I know you are opposed to ecclesiastical organizations; but in that you are doubtless wrong. Because they have been abused, and have been employed for purposes of oppression and corruption, it is no good reason why we should forever live in anarchy, estranged from each other, without order or co-operation, in the proclamation of the truth. I am not in favor of a convention for the purpose of government; but for *acquaintance* and *union of effort*. Individual churches must govern themselves by the law of Christ. But the friends of truth may co-operate for *labor*, not to make laws, popes, or to engage in human inventions. I am as jealous as you can be of the rights of conscience and the liberty of speech. Still I think it our duty to unite in a systematic plan of operations for the spread of truth and for the conversion of sinners. Union upon the Bible with a guarantee of Christian liberty, is what I most ardently desire. I believe it practicable. There may be organization without a compromise of either truth or liberty.

All who believe on the Lord Jesus Christ and keep his commandments, ought to be one. And we who profess to be governed by the Bible alone in matters of faith and practice, and oppose proscription and non-fellowship for opinion's sake, owe it to God and man, to the cause of truth and liberty, to unite upon broad and charitable principles. It is most absurd and unchristian-like for men to be withdrawing from churches and brethren for mere differences of opinion. Dividing and subdividing about trifles! Why, if the present spirit continues much longer, we shall ere long have a church or a new paper for every opinion. I do detest the narrow and bigoted sectarian spirit that insists on perfect and unqualified conformity to the views of some party leader in order to be recognized as a christian! Some professed christians will not call another *brother* or *sister*, unless they can pronounce their party shibboleth. What folly! The basis of union with some is so narrow, that they can scarcely stand on it themselves.

I am opposed, and ever have been to separating from any body of christians, who keep the commandments of Christ; provided they allow all the right to think for themselves and express their honest convictions, without molestation or hinderance. But when churches become intolerant and proscriptive, and prohibit free discussion, they wage war against all improvement, and drive from their communions honest men who have outgrown their sectarian garments. From such it is our duty to turn away. No man is bound to stay in any society that will not allow him the right that they themselves exercise. And while I appeal for union, I will nevertheless oppose, as popish and anti-christion, every organization, however specious, that denies to its teachers, or to any one of them, the right to teach the word of the Lord as they understand it.

On this subject we no doubt agree. Now can we not bring about a general union and co-operation, especially ministerial, with all who hold our views? What say you?

Yours, in the hope of immortality.

Jeffersonville, Feb. 1850. N. Field.

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Reply to Bro. Field, by the Editor.

We should be exceeding glad to meet all the brethren who sympathise in the great fundamental truth of Christianity, that immortality and eternal life are the gift of God through Jesus Christ; but whether a "convention," called of such, would tend to promote "co-operation and concert" we very seriously doubt. Such conventions may be well intended, but, so far as our observation has extended, they soon result in something more than mere "acquaintance and union of effort." So far as we have seen, they uniformly end in a sectarian organization: and the youngest sect, as it grows, is always the most intolerant.

Br. Field thinks it "our duty to unite in a systematic plan of operations for the spread of the truth," &c. He thinks, "there may be organization without a compromise of either truth or liberty." He says—"All who believe on the Lord Jesus Christ and keep his commandments ought to be one." We say—*They are one.* And, in our opinion, no "organization" that has taken place in the last sixteen hundred years has had any tendency to make them one, but directly the reverse. To come into *this* "organization," Br. Field would have them "keep the commandments of Christ." In that we should agree with him perfectly. But the question arises—*What are those commandments?* Here would be a fruitful source of discord at the very outset. One is certain that a particular act is absolutely essential to being in Christ at all; and unless that act has been performed there is no possibility of salvation; and he has no fellowship for any man, as *a brother*, who has not in this respect

"*obeyed* Christ." Another, whose life, temper, conversation, and active labors for the salvation of men and the glory of God is at least as unimpeachable, does not and *cannot* see the command of Christ in the same light; if he could he would obey it. He is willing his brother should have his own opinion on that subject, and practice accordingly; but the other party says—"No: I will not regard you as *a brother.*" Before he knew the fact that he had not performed that particular act, which *he* deems essential to salvation, he called him brother; yea, "*dear* brother." After he came to the knowledge, he was still constrained for a time, from the force of evidence of his brotherly character and conduct, to call him *brother;* but soon, as if awakened to some awful discovery, he changes his vocabulary to "*Mr.*" Now if Br. Field can tell us how these persons are to be brought into one "organization" he can tell us what we should be glad to learn. That he condemns that spirit is manifest from his remarks; but how is the difficulty to be overcome so as to have an "organization" *in harmony?*

We are for the largest liberty for *individual* opinion and practice. We are willing every one should express their opinions, and urge what they think a right practice: but when they denounce others, as not being in Christ, and having no title to the kingdom of God, because they cannot see like themselves, or practice in a particular item, *personally,* as they do; pray, Br. Field, how can we *organise?*

We do not believe in living "in anarchy;" but we believe the only true bond of harmony is *love:* love binds together: as long as that lives it will hold us together; and when that fails, separation will take place, and no cords of "organization" can hold us, really, together. "They went out from us," says John, "because they were not of us; if they had been of us they would no doubt have continued *with us.*" But, we repeat what we said at the outset—We should be exceeding glad *to meet* all who sympathise in what we regard as the foundation of all gospel truth, *viz.,* That immortality—eternal life are to be had in and through Christ alone. We wait now to hear from others on the subject of a convention. If one is to be held, New York seems to be the place; but perhaps one at New York and another at Cincinnati.

It may be proper, for the information of some of our readers, to say that the writer of the following letter was formerly a Baptist minister. For seven or eight years past he has been traveling extensively in the Northern, Eastern and Western states, proclaiming the kingdom of God at hand; and having some six or seven years since embraced the scripture doctrine of immortality through Christ *alone,* he has fearlessly defended that grand and foundation truth of the gospel. His communications have hitherto, mostly, been published in another medium; but we are glad to hear from him and present him to our readers.

From J. B. Cook.

Br. Storrs,—It has long been my purpose to write you as soon as convenient; but have not fixed on a time till now.

Deeply do I sympathise with you on the question of Immortality. You are right; you cannot be wrong in pointing men to Christ as the only source of Immortality. I am indebted to you, under God—this age is indebted to you—for your diligent labors in these "*deep things of God.*"

Much is said of the "present truth" of the Second Advent, by those who have no other reason to employ to hush down and cover up the elemental *foundation truths* of "all scripture."

The second advent, the foregoing signs, and descriptive prophesies, and prophetic periods constitute "present truth." The world's interests are involved in these portions of scripture. But they are *nothing*—absolutely nothing, severed from their necessary association with God's plan revealed. Each age has had its then "present truth;" but in order to be a real permanent blessing to its recipient, it was taken in its associated relation to all *foundation* truth. God, man, Messiah, mortality and immortality, need to be known as revealed. If we build up a theory of the second advent on *false views* of any of the above foundation truths, we shall "suffer loss." It is like building on the sand. If an honest hearted soul does thus build on "hay, wood, or stubble," he shall "*suffer loss,*" even though he himself shall be so saved as if he escaped from a fire with naught but life.

The mind that refuses to build "present truth" on the "gold, silver and precious" foundation "stones" in the temple of truth, must be suffering under some strange bewilderment!

Mark! Every one must entertain either right and scriptural, or wrong and anti-scriptural views. Those who take the popular view to avoid investigation or reproach, ought to suspect that they are essentially wrong—utterly wanting in the first elements of right reason as well as true piety. Such are indifferent to what God Almighty, Jesus and the Holy Ghost have thought to be of fundamental importance!

If they have a *right* to treat God's word in its elemental or *foundation* principles as if it were *non*-essential, then the infidel has the same right to treat all the appropriately applied "present truth" in the same way! The principle involves more or less of the guilt and darkness and malignity of open infidelity!! But the blind who lead the blind don't see.

All rejectors of God's truth put forth what they deem a plausible apology. Many claim to do it from pure regard to God's glory! Eternal truth is made to seem dangerous. Surely, we are in "perilous times."

But as I must close, I need only say, that we have been too limited in regard to several doctrines. It has been my desire to say a few words touching the gathering of Israel, "A remnant" of the living shall

"return," Zech. 12 to 13: 1. This must remain for another time.

The Lord bless you in bringing out both "present" and foundation "truth,"—things "new and old." Some (would be) "scribes" sedulously avoid the characteristic marks of a "scribe *instructed unto the kingdom of Heaven.*"

Yours, hoping for Immortality soon through Jesus, at his coming. J. B. Cook.

New Bedford, Jan. 20, 1850.

—

From C. M. Richmond.

Br. Storrs,—I am trying to preach the entire truth on the subject of the Sleep of the Dead and the Destruction of the Wicked. I no longer doubt as to the truth that the dead sleep in the dust of the earth till the resurrection. I never saw such beauty and force in the truth of the Bible before. I see now a glory and consistency in the teachings of the Bible, on the doctrine of the resurrection, that I am confident no one can see who believes the common theory. These "new things" from God's word are creating considerable excitement among the people with whom I labor. Some very excellent members of this church have fully embraced the truth, others are examining. I am sure the truth on these subjects will prevail.

Yesterday, after presenting the truth on the destruction of the wicked, I was challenged to a public debate; but think the truth will be better subserved by being presented in the ordinary way.

I feel confident that the time is not distant when the common error, viz., the *eternal life* of the wicked, accompanied by unutterable torment, will be abandoned by the great body of Christians. May God speed the time. My heart is with you, and my prayers for you, in your efforts for the advancement of the truth. I distribute the Examiner to those who will honestly and candidly examine, and they are doing a great work in breaking the trammels of error. In behalf of all such I heartily thank you. Let those whom the truth has made *free*, keep humble, prayerful and active, and we shall see great things in the downfall of error.

Yours truly, C. M. Richmond.

Ellicottville, Jan. 21, 1850.

Note by the Editor.

The foregoing letter from Br. Richmond is cheering. He is a Baptist minister, whose recent conversion to the view of immortality maintained in this paper we noticed in the Examiner for January. We most heartily concur in his view of accepting "challenges to public debates" on Bible truths. Such debates seldom result in any good, but evil. There is always two parties in the assembly, and the discussions are often attended by the cheering and stamping of the partizans when their favorite has spoken; and the assembly becomes more like a theatre than the House of God. At the conclusion, both parties claim the victory; and the tempers begotten not unfrequently show that it was "victory," and *not truth*, they sought. Br. Richmond has well said—"The truth will be better subserved by being presented in the ordinary way." It is well sometimes to allow questions to be asked; especially, where they are asked with the evident desire to learn the truth; but set debates, brought on by "*challenges*," we are fully persuaded do more harm than good in the things of religion. If anything is gained to truth *theoretically*, a greater amount is lost *spiritually*.

—

From D. F. Kendall.

In reading the Examiner, I feel that I have been both instructed and profited. I should be very unwilling to part with it. It is to me a welcome visiter. I believe that the doctrine of no immortality out of Christ is a part of the gospel. It was that which convinced me the doctrine of Universalism was false. I had been a Universalist for years up to the time I heard the gospel harmonized by the doctrine of immortality only through Christ: and I have known of its saving influence upon others. I am thankful that the Examiner is to be continued.

Yours, in hope of eternal life through Christ,

D. F. Kendall.

Massachusetts, Jan. 20th, 1850.

The want of due consideration is the cause of all the unhappiness man brings upon himself. For his second thoughts rarely agree with his first, which pass not without a considerable retrenchment or correction. And yet that sensible warning is, too frequently, not precaution enough for his future conduct.—*William Penn.*

"*And the angel of His presence saved them.*"—Isa. 63: 9.

When sorrow like a torrent
Hath rushed in upon thy soul,
And thou'st turned from earth's physicians,
Who can never make thee whole;
When blest with strength to call on Him,
Whose presence void doth fill,
Hath not his angel floated down
And whispered, "Peace, be still?"

When tempted, sorely tempted,
To forsake the narrow way,
And obtain some fleeting pleasure
That but glitters to betray;
When thou'st prayed unto thy Saviour,
From this bond to set thee free,
Oh! hath not then the angel
Of His presence saved thee?

And hast thou never lingered
By the dying bed of one,
Whose day's work in the daytime
Had with diligence been done;
When listening to the Hope and Faith
Made audible in prayer,
Felt e'en through the shadowy valley,
That blest angel lingered near? E.

New York, 1st mo. 25th, 1850. *Friends' Rev.*

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BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. V. PHILADELPHIA, APRIL, 1850. No. 4.

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"OUR ISRAELITISH ORIGIN."

Such is the title of the work from which we gave an extract in the last Examiner, on *The lost tribes of Israel*. We now commence extracts from the *Lectures*. The first contains remarks on "*Israel's ancestry, and the three grand races of mankind*," and is introduced by the following text of Scripture:—

"Remember the days of old,
Consider the years of many generations:
Ask thy Father, and he will show thee;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people,
According to the number of the children of Israel.
For the Lord's portion—his people;
Jacob—the lot of his inheritance."—Deut. 32: 7–9.

* * * *

The author, Mr. Wilson, then makes some remarks on the Adamic Dispensation and brings us down to the flood. He then proceeds as follows:—

COVENANT WITH AND DISPENSATION OF NOAH.

With Noah, a new covenant was made. It was, that no such sudden destruction, by the water of a flood, should end the present, as it had the past dispensation. His children might, therefore, with confidence go forward to multiply and replenish the earth; and the bow in the cloud was appointed to be a token of this covenant, that, when they looked upon it, they might think upon God's remembering his promise, that the showers should fall in measure; that the clouds should be girt, as it were, with the band of the Almighty; and no more burst upon the world with the waters of a universal deluge. The family of Noah seem then to have left the mountains and come down to the more inviting plain, in the land of Shinar. If the land of Israel be, as there is reason to believe, the site of Eden, then the land of Shinar, which is eastward of that, may be the very land into which the first great tyrant among mankind, Cain, went from the presence of the Lord, and built a city for his son. Here, in the site of Babylon, the first of that list of tyrant empires, that have so sought to lord it over men, and persecute those that have occupied the place of righteous Abel; here, thus early, did they seek to centralize the human race, in a grand confederacy against the will of Heaven. Thus early did Babylon oppose itself to the King of Salem, who hath chosen Zion, and desired it for his habitation; saying, "This is my rest for ever; here will I dwell, for I have desired it." The Lord confounded the folly of these early founders of a universal empire independent of Him who alone hath a right to reign. He forced the rebels to disperse; and the three families of Noah were at length, according to the divine appointment, scattered abroad upon the face of all the earth.

The dispensation of Noah, like the Adamic, went into utter apostacy; and the whole world was being covered with idolatry; but God remembered his covenant with Noah, and brought not such a sudden all-sweeping judgment as the flood, to sweep away all his posterity at once from the face of the earth. He adopted another method of dealing with mankind. He chose one, to whom and to whose posterity he meant to show especial favor, and upon whom he would bestow a very superior training; who should be the depository of the lively oracles, and the medium through which he would communicate with the other families of mankind.

Before proceeding to trace the purposes of God with regard to his chosen race, and to identify them among the nations, it may be good to understand well what the general masses of mankind are, from whom they are to be distinguished, and among whom they were to be a blessing.

THREE GRAND RACES OF MEN.

The Grand Races of mankind may properly be reckoned three in number. These have been distinguished from each other by their form of head, and other physical marks, as well as by intellectual and moral character: not that any one of them has qualities which the other is entirely without; but the different races possess in very different degrees and modifications those qualities which are common to all. The races are in very many cases in a considerably mixed state; but still in the masses they may be marked out from each other, and they are known as the Calmuc-Tartar, the Caucasian, and the Negro.

The Huns, or otherwise the Calmuc-Tartar race, seem to have been appointed the northern portion of the globe. There they exist, in very different conditions. As Laplanders, they, in the extreme north, live much unlike their brethren, traversing the great wilds between Russia and China; and still more are they unlike the Chinese themselves, who, as being most stationary, seem to have retained more of the ancient civilization of the race, as received from the first fathers of mankind. Europe appears to have been anciently possessed by this race; and America was found considerably peopled by them, when that country was discovered by the modern possessors of Europe; who, with such power, have, in the latter ages of the world, come rolling from the East. Except in the case of China, the Japhetic race are generally found very thinly spread

over a very wide territory. The race we are describing have much breadth of face, and great width between the eyes. The cheek-bones are wide asunder, and prominent; and the whole head is in general very broad. All this is correspondent with their character, as being restless and roving, and in many cases addicted to violence and war; impatient they are of restraint, and ambitious of a proud independence. The warlike propensities, and those that principally tend to muscular activity, have their organs situated on the side of the head, and occasion the breadth of head already described. The physiognomy, otherwise, is correspondent; the features are harsh; the parts not well proportioned, according to our ideas of beauty; the hair is long and straight. The beard is scanty: in some, as in the North American Indians, it does scarcely at all exist; but that seems to be partly produced by art, just as, in the case of the Charibs, the breadth of head has been aggravated by pressure in infancy. The complexion is pretty. uniform, being somewhat of an olive hue; but still it is varied, from that of the dun Laplander, to the colour of the red Indian, traversing his wide-spreading wilds; where the physical powers must of course obtain more free expansion, than amid the snows of Lapland, or where they are cooped so closely as in China. Correspondent to their form of head, this race have in general manifested considerable mechanical skill; and they have frequently made very extensive conquests. These, however, they more easily make than retain. They can execute; but seem rather wanting in masterly wisdom. They require a superior moral and intellectual power, to guide their great force to a proper end. They do not sufficiently care for those under them. Here, again, China seems to be rather an exception: but, even there, the exposing of children is allowed. This, the Japhetic race, has less care for their children than either of the other races; and it may easily be observed that in them, generally, there is less of a projection over the cerebellum, in the region of the head allotted to that propensity which gives an interest in the young.

On the opposite side of the globe, that is southward, and chiefly in the vast continent of Africa, we have the Negro race, the supposed descendants of Ham. These in general have the head elongated behind, forming in this respect a considerable contrast to the Japhetic race; and the Negroes are as remarkable for their love of children and fondness of nursing, as the Tartar tribes are for their indifference in these respects. The forehead is narrower, and perhaps also lower; correspondent to their deficiency in reasoning power, and in mechanical ingenuity. They have generally a good height in the upper and middle part of the head, where is the organ of veneration; but they are considerably deficient in that which gives a tendency to form ideas respecting the spiritual world, and to hold communion therewith: the mind is consequently left more to the influence of objects of sense; and the worship is apt to be rendered to the sensible creature, rather than to the unseen Creator. They thus, the more easily, become subject to others. They can have intelligence, but they seem to have little forethought or power of planning. They require to be cared for like children. They can, of course, be the more easily seduced into unreasonable acts; but they have much gentleness and affection, and power of being made useful when properly trained. Their mildness is indicated by a comparative narrowness of the head, over the ears. The wide-headed Japhetic race, cannot be so easily managed. It need scarcely be remarked, that the Negro race are generally distinguished by the prominence of the lower part of the face, especially the mouth, indicating perhaps considerable sensitiveness as to touch. They have black, woolly, strongly-curled hair: and the blackness of the skin is about as uniform with regard to the children of Ham, as the brown color is to the descendants of Japhet. That, however, seems mainly occasioned by climate. In some countries, the children of Ham are comparatively white. This race appears to have early taken possession of the lands in which the families of Abraham were first to be planted: thus, Cush inhabited Arabia, destined for Ishmael, and Canaan took possession of the very land of promise itself; and even north-eastward of these countries, in ill-fated Babylon, we find Nimrod, the mighty hunter before God, erecting the throne of his empire. This central position was not, however, designed for the descendants of Ham. They have long been expelled from their usurped domain.

Improved Family of the Caucasian Race.

The children of Shem, generally called the Caucasian race, occupy the central position; and chiefly inhabit Southern Asia. We find them spread over Armenia, Persia, Arabia, and the thickly-peopled regions of India. The Jews are an improved specimen of the race; and so also are "the chief of the nations," the modern inhabitants of Europe. These people are generally characterized by an oval face, with regular features. The head is more remarkable for height than either for length or breadth, although it has in general a goodly proportion of both. The upper part of the forehead, the reflective region, is especially well developed; and so also is the imaginative—immediately outward from thence. They have the largest proportion of those powers which regard the spiritual world, and which tend to give an elevated and refined exercise to the intellect. In this race, the beard, when allowed to grow, is abundant. The hair is more soft and pliant than in any of the other two families. As for stature and complexion, they seem to be greatly modified by climate: in some quarters, as in the burning plains of India, this race may be found quite black. In more elevated situations, and in temperate climes, they are found fair, and more fair, until in Europe we find them with the lily hand and rosy cheek, the azure eye and flaxen hair; and corresponding to Jeremiah's description of what his people once were. Lam. iv. 7:—

> "Her Nazarites were purer than snow,
> They were whiter than milk,
> They were more ruddy in body than rubies,
> Their polishing was of sapphire."

This race may more generally be characterized by the head elevated and elongated in front, the delicacy of the texture, and the beautiful proportion of the features. It may be remarked that although the head is more finely formed, indicating a greater proportion of the reflective faculties, imaginative powers and religious sentiments, yet, altogether the mind has less force: and this indicated by the comparative smallness of the head. The brain is better in quality and form, but less in quantity. The case of the Jews, and that of the modern possessors of Europe, is an exception to the latter part of this rule;

as, here, the head is not only more beautifully formed than in even the other branches of the Semetic family, but it is greater in volume than in the case of either the Negro, on the one hand, or the Tartar, on the other.

It may be observed that this improved specimen—the European branch of the Semetic family—is rapidly spreading westward. From the East, they came into the maratime parts of Europe; and have gradually pushed the people to the ends of the earth, who previously possessed these countries; or they have taken them up, to become one people with them, and to be made partakers with them of their blessings. This improved family of the Semetic race, after renewing their strength in these islands, launched out into the great Atlantic; and the tide of emigration has rolled, over that world of waters, still further westward,—encroaching still upon the Japhetic race in America, as it did in Europe. And we may predict that this race will still further spread, until the wilderness be wholly inhabited; and "the desert rejoice and blossom as the rose." With all their faults, they seem to be, eminently, a seed which the Lord hath blessed.

The Prophecy of Noah.

In Genesis, ix. 25—27, there is a remarkable prophecy of Noah, with regard to his three sons. We there find Ham (*v.* 25) punished in his seed; and this is a point in which, judging from his race, he would be most likely to feel: whilst Shem (*v.* 26) is blessed in the object of his religious regard; and the religious sentiments are in his descendants the strongest. And Japhet, whose restless spirit sought large room in which to range, was promised enlargement (*v.* 27.) According to the view we have taken, Japhet has been originally given the largest possessions; and this race have been remarkable for their wide spreading. They have also been given enlargement of a still more important kind. Having become much mingled with the posterity of Shem, they do as it were dwell in their tents, filling the place of upper servant: whilst, not only has Canaan been cursed, but the lower place—that of the mere slave, has generally been left to the other children of Ham. God has especially manifested himself, and his great salvation, to the posterity of Shem; who have even, as we have seen, the greatest natural capacity for this kind of knowledge: and with the Semetic race, not only has the true religion been more abundant, but false religions have also been more plentiful. The truth, however, shall prevail: and then indeed shall Shem be blessed, and be given more fully his place at the head of the human family. Japhet, intermingled with Shem, shall occupy the place of a servant born in the house: whilst Canaan shall have the curse removed, and be blessed through the ministration of Shem; and the whole human family, taking refuge in the ark of the covenant, shall become the blissful family of God.

The European Family in Contrast.

A singular contrast may be observed to take place between the European family, and even the most civilized portions of each of the three grand races already described. Beside the Nomadic branches of these races,—who, as being too far separated from the main stems, to retain the full advantages of the ancient civilization, possessed by the immediate descendants of Noah; or, who, in consequence of other changes, have been thrown into a state of utter barbarism;—beside these, who have lost so much, and who, without the assistance of others, seem utterly incapable of regaining what they have lost—there seems to have been a portion of each of the three grand races, which, as being more stationary in the original seats of mankind, have retained a sufficient knowledge of nature and of art, to procure for them the appellation of *civilized*. Thus, of the same race with the wandering Tartars, but considerably different, in consequence of circumstances,—we have the Chinese. Of the Semetic, or Caucasian race, we have the Hindoos; and of the children of Ham, of the same general race with the Negroes, we have the most anciently civilized empire of Egypt, and their kindred, along the coast of Palestine. These three nations, the Chinese, the Hindoos, and the Egyptians, appear to have retained what they have, from time immemorial; and they seem in some instances rather to have lost than gained. And the practice of the arts they have often retained, without knowing the principle, according to which the effect they aim at is produced. They merely, as it were, with difficulty, retain what has been delivered to them from their fathers. Not so the European family, and especially that of Saxon origin. They had lost all,—they were stripped naked, as in the day when they were born, (see Hos. ii. 3,) when they presented themselves here in the west; but they have not remained as those generally do, who are left thus destitute. They have evidently been given a principle of life—an onward tendency—which is not merely of use to themselves, but it, in general, gives an impetus to all with whom they come into contact; who must either yield themselves to its influence, or be broken down by it. Theirs is not merely a retentive capacity, but an inventive genius. Theirs is not a contentment in empirical practice: they must know the principles they practise; by the knowledge of which, not only is the retention of the art the more insured; but a way is opened up for new improvements and discoveries. The great work of self-instruction is ever going forward. They are not bound down to the limits of the knowledge possessed by their fathers. They are wiser than all their teachers among men, for God himself is their Instructor—both in nature and in grace; and He hath given them a capacity to receive his instruction, and communicate it to others, above what any nation, or number of nations, have ever possessed. This is no matter of chance. We shall see that it is according to the original purpose, and whole course, of God's procedure with regard to Israel.

In that remarkable song of Moses, Deut. xxxii. we are told that—

> "When the Most High divided to the nations their inheritance:
> When he separated the sons of Adam,
> He set the bounds of the people
> According to the number of the children of Israel."

Why should the Lord thus set the bounds of other nations, according to the number of a people not yet born into the world? Because this people were intended to compass these nations; which they could not do, unless their numbers were proportionate to the bounds of the people they were intended to encompass; and so it follows:

> "For the Lord's portion is his people, And Jacob is

the lot (*that is, cord or measuring line*) of his inheritance."

And then follows a description of the careful training, by which they should be so far fitted for the important purposes which God had in view with regard to them.—And then there is an extended prophecy, clearly recognising the fact, that the end which God had in view with regard to Israel, was not accomplished during their former sojourn in the land:—nor could it indeed be, without their going forth out of the land, and encompassing the various nations the Lord intended to bring within his fold. When this end is accomplished, then goes forth the joyful invitation with which the song concludes:—

"Rejoice, O ye nations, with his people;
For he will avenge the blood of his servants,
And will render vengeance to his adversaries;
And will be merciful to his land, and to his people."

The second Lecture opens as follows:—

THE LAND OF ISRAEL.

"He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep,
With fat of lambs, and rams of the breed of Bashan,
And goats, with the fat of kidneys of wheat;
And thou didst drink the pure blood of the grape."
Deut. xxxii. 13, 14.

In the very centre of the three grand families of mankind, as already described, is placed the land of Israel: whilst, with regard to the nations of Europe, in relation to that land, it may emphatically be said, "They are at hand to come." They, in general, may reach it either by land or by water. Our course is by the Mediterranean: as we ascend which, what interesting scenes open upon our view! At the very entrace, we are, in Gibraltar, presented with one of the grand positions, which have been given to Britain, for the transmission of truth, and the establishment of righteousness, all over the globe. Alas, that these positions should hitherto have been so feebly occupied, as to the purposes for which they have been designed by the God of Israel. Here, also—on the one side, Spain, and on the other Morocco,—we behold the scenes of intense suffering: and of the attempted deep degradation of the Jews; our kinsmen, as we shall see, even according to the flesh. As we ascend, Rome on the left hand, and Carthage on the right, remind us of most important events, connected both with ancient Heathen story, and with the history of the Christian Church. In the mean time, we may be passing over the treasures rifled from the temple at Jerusalem; and, since rifled from Rome: and now lying, with much other treasure, in the bottom of this sea. And here, again, our nation has, in Malta, been given a most important position, in relation to these interesting portions of the globe: whilst, further to the left, and, as it were, embracing Greece, we have the protectorship of the seven islands, forming the Ionian Republic. We pass Greece, in which so much of an enduring nature was written and acted in the days of old; and unto which, by the Spirit of God, the Apostle Paul was so directly led: he being allowed to diverge to neither the right hand nor the left, until he reached the opposite shore: over from which he was then so miraculously called in a vision, by a man of Macedonia. As we ascend, we have on this side, the site of the seven Churches of Asia, towards which, in its first movement north-westward, we have our attention called, by the spirit of prophecy, in the Apocalypse, that closes the volume of inspiration; whilst, on the other hand, we have, emptied into this sea, the Nile, the great river of Egypt, on the banks of which were transacted some of the most remarable events recorded in the first books of the Bible. And now we have arrived on the coast of the land of Israel. Here was Tyre, the root of that great maratime confederacy, which, in such early ages, connected very distant parts of the globe:—which, even thousands of years ago, brought the British Isles, the isles afar off, the Isles of Tarshish, into commercial alliance with the land of Israel; and which, in the providence of God, was given the greatest facilities for transmitting the escaped of Israel westward: just as Assyria was appointed to carry into captivity the body of the people northward. Each of these, Tyre and Assyria, was the most fitting instrument for the part of that work to which it was appointed, although we may believe that nothing was further from their hearts than to accomplish God's good pleasure to his firstborn Israel; and thereby to the world.

We now enter upon the mountains of Israel, where wandered the Patriarchs, Abraham, Isaac, and Jacob;—where ministered Melchizedek, priest of the Most High God;—to which, by the cloud of glory, and the ministry of Moses and Joshua, were conducted God's ancient people;—where was erected the throne of David;—where was reared the Temple of Solomon;—where the prophets delivered the counsels of Jehovah;—and where the high priest of the nation was allowed to come into the very presence of the God of Israel;—where the Lord of Glory himself, in our very nature, condescended to tabernacle among men;—and where the atonement was offered;—and whence the Great High Priest ascended up into the holiest of all;—and upon which so copiously descended the former rain, when having ascended up on high, "He received gifts to give unto men, yea for the rebellious also," (that is, the backsliding house of Israel,) "that the Lord God might dwell among them."

LAND OF ISRAEL—EDEN.

This land, so distinguished in the word and providence of God, must be, at least, near that which was the most early favored of God. In this neighborhood seems to have been situated Eden, where was placed the first family of mankind, in a state of innocence and bliss. It seems worthy of remark, that both the states already adverted to, Tyre and Assyria, are spoken of in Scripture as bordering upon Eden and the Garden of God. The the land which bordered upon these two states, in common, as being situated between them, was the land of Israel;—so marked as the theatre of God's grand manifestations of man. Tyre was on the western coast of the land of Israel; and in Exek. xxviii. 13, it is said of the Prince or King of Tyrus,

"Thou hast been in EDEN, the GARDEN OF GOD." "Thou wast upon the holy MOUNTAIN OF GOD."—(*v.* 14.) "I will cast thee as profane out of the MOUNTAIN OF GOD."—(*v.* 16.)

—Tyre, be it remarked, was close upon Mount Lebanon, one of the most distinguished and elevated portions of the land of Israel.

Let us now pass over to the north-eastern bound of the land—to Assyria, and we shall find a country, equally with Tyre, spoken of as being in the immediate neighborhood of Eden, or the Garden of God; and that also, as being connected with Lebanon. Thus in Ezek. xxxi., the Lord, by the prophet, addressing the King of Egypt, (which country, be it observed, was at the south-western extremity of the land of Israel,) speaks of Assyria, who dwelt at the north-eastern border:

"Behold the Assyrian, a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs; The waters made him great. The deep set him up on high, with her rivers running round about his plants; and sent out her little rivers unto all the trees of the field."—(*v.*3, 4.) "The cedars in the GARDEN OF GOD could not hide him. Nor any tree in the GARDEN OF GOD was like unto him in his beauty. I have made him fair by the multitude of his branches, so that all the trees of EDEN that were in the GARDEN OF GOD, envied him."—[*v.* 8, 9.] "I made the nations to shake at the sound of his fall. When I cast him down to hell with them that descend into the pit. And all the trees of EDEN, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth."—[*v.* 16.]

And then, speaking of Pharaoh himself, the prophecy concludes--(*v.* 18.)

"To whom art thou thus like, in glory and in greatness, among the trees of EDEN? Yet shalt thou be brought down with the trees of EDEN; unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with them that be slain with the sword: This is Pharaoh, and all his multitude, saith the Lord God."

Thus are the trees of Eden, and of Lebanon, spoken of, as if the same thing were meant by either expression: and thus is the case of Assyria illustrated to Egypt, by imagery, derived from the Garden of God; which, as we suppose, lay between them, and the advantages of which highly-favored position, they both of them, in part, enjoyed. Even with regard to that portion of this intermediate space, which is now most remarkably under the curse, it is said, Gen. xiii. 10, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Even more eastward, in the land of Arabia, Mount Horeb is called the Mountain of God: and the ground there, was said to be holy ground; and there the Lord condescended to speak with man; and there the law was promulgated, and the tabernacle set up; and there it was that the rod of Moses drew water from the rock, to give drink to the hosts of Israel; a pledge, we may regard it, that streams shall yet abundantly refresh that burning desert, when it shall be claimed by their King, as belonging to the portion of Israel.

ARE THE DEAD ASLEEP.

BY ARCHBISHOP WHATELY.—LECTURE III.

Continued from page 39.

The alternative—(as I have before observed)—the only other possible supposition,—is, that the soul remains in a state of profound sleep,—of utter unconsciousness,—during the whole interval between its separation from the body by death, and its reunion at the resurrection. One objection to the reception of this supposition in the minds, I apprehend, of many persons,—an objection which affects the imagination, though not the understanding,—is, that it seems as if there were a tedious and dreary interval of non-existence to be passed, by such as should be supposed to sleep, perhaps for some thousands of years, which might elapse between his death and the end of the world. The imagination represents a wearisome length of time during which (on this supposition) those that sleep in Christ would have to *wait* for his final coming to reward them. We fancy it hard that they should be lost both to the world and to themselves,—destitute of the enjoyments both of this life and the next, and continuing for so many ages as if they had never been born.

Such, I say, are the pictures which the *imagination* draws; but when we view things by the light of the understanding, they present a very different aspect. Reason tells us (the moment we consider the subject,) that a long and a short space of time are exactly the same to a person who is insensible. All our notion of time is drawn from the different impressions on our minds, succeeding one another:* so that when any one loses his consciousness (as in the case of a fainting fit, or of those recovered from drowning, suffocation, or the like) he not only does not perceive the length of the interval between the loss of his consciousness and the return of it, but there is (*to him*) *no* such interval; the moment at which he lost his sensibility seems (and *is* to *him*,) immediately succeeded by the moment in which he regains it. In the case of ordinary sleep, indeed, we are sensible, though very indistinctly, of the interval that passes; because the mind, certainly for the most part, and probably always, continues active during sleep, though in a different manner; and though the confused ideas occcurring in sleep, which we call dreams, are but imperfectly remembered. Yet even in this case, it will often happen, when any one sleeps very soundly, that the moment of his waking shall appear to him immediately to succeed that of falling asleep; although the interval may have been many hours. Something of the same kind has been observed in a few instances of madness, and or apoplexy; in which all the ordinary operations of the mind having been completely suspended for several years, the patients, on the recovery of their senses, have been found totally unconscious of the whole interval, and distinctly remembering and speaking of, as having happened the day before, events which occurred before the seizure; so that they could hardly be brought to believe that whole years had since elapsed.

From considering such instances as these, as well as from the very nature of the case, any one may easily convince himself, that if ever a total insensibility takes place, so that all action of the mind is completely suspended, the time during which this continues, whether a single minute or a thousand years, is, to the person himself, no time at all: in

* Accordingly, if we were to suppose the inward impressions, perceptions, and emotions, in two different kinds of animals, a swallow and tortoise for instance, to be exactly proportioned, in their quickness or slowness of succession, to the bodily movements of each respectively,—on that supposition, the swallow, living perhaps less than ten years, might enjoy, to all practical purposes, a longer life than the the tortoise, which lives more than a century.

either case, the moment of his reviving must appear to him immediately to succeed that of his sinking into unconsciousness: nor could he possibly be able to tell afterwards, from his own sensations and recollections, whether this state of suspended animation had lasted an hour, a day, or a century.

To all practical purposes, *that* is, to each, a long, or a short time, which is such to his perceptions. Some of you may probably have known what it is to pass a night of excessive restlessness which accompany some particular kinds of illness. Such persons will easily remember (what no one else can fully conceive) how insufferably tedious a single night will in such a case appear;—how enormously long the interval seemed to be between the times of the clock's striking;—how they seemed to feel as if the morning would never arrive. And if it has happened that the next night the patient was completely relieved and slept quite soundly, the very same number of hours which the night before had seemed to him an age, would appear but a moment. The clock, indeed, he is well aware, has made the same movements in the one case as in the other; but relatively to the sick man himself, and as far as his feelings are concerned, the one night will have been immensely shorter than the other.

The long and dreary interval, then, between death and the day of judgment (supposing the intemediate state to be a profound sleep,) does not exist at all, except in the imagination. To the party concerned there is *no* interval whatever; but to each person (according to this supposition) the moment of closing his eyes in death, will be instantly succeeded by the sound of the last trumpet, which shall summon the dead; even though ages shall have intervened. And in this sense the faithful Christian may be, practically, in paradise the day he dies. The promise made to the penitent thief, and the Apostle Paul's wish "to depart and be with Christ," which, he said, "was far better" than to remain any longer in this troublesome world, would each be fulfilled to all practical purposes, provided each shall have found himself in a state of happiness in the presence of his Lord, the very instant (according to his own perception) afer having breathed his last in this world.

Some of you may perhaps have found a difficulty in reconciling together the Apostle Paul's expression in one place, of his wish "to depart, and be with Christ," and his expressions in many other places, concerning the departed, as "asleep." If (it may be said) he expected to remain in a profound sleep from death till the resurrection, why should he speak of his impatience to "be with Christ?" since his dying sooner or later would make no difference as to the time when the last day shall arrive: if, on the other hand, he believed that a faithful servant of Christ would enjoy happiness in his Master's presence, immediately on dying, before the resurrection, then, why did he never comfort the Thessalonians or any other Christians, by telling them that this was the case with their deceased friends? Why does he on the contrary always speak of these as sleeping, and hold out to the survivors only the hope of the final resurrection?

Now I think these different expressions of the Apostle may be understood, so as to be reconciled together, on the supposition of a state of sleep between death and the resurrection: though I do not undertake to say that they cannot be reconciled (which however I have never seen attempted) on any other supposition.

Imagine to yourself the case of a sincere Christian, who (we will suppose) is convinced that this supposition is the fact. If he were asked what he thought of the condition of some *deceased friends* who had lived and died in the faith and fear of God, he would of course reply, "They 'sleep in Jesus;' we must not regard them as at this moment actually enjoying their reward; but neither must we 'sorrow as those who have no hope;' on the contrary, we must fully trust that they will be raised up to immortal happiness at the last day." If again this same man were *himself* seemingly at the point of death in some lingering and painful disease, and worn down by other grievous afflictions, and were asked what he thought of *his own* prospects, he would be likely to answer, "I long to be released from my sufferings, and 'to be with Christ;' for I believe that, to my perceptions, the instant death closes my eyes, I shall be awakened by the last trump,—the summons to meet my Lord. And though in relation to *you the survivors*, my dying this hour or a year hence, makes no differeuce as to the time when that day shall arrive, to *me*, it makes all the difference: *absolutely*, the interval from now to the general resurrection is the same; but *relatively* to me, it does, to all practical purposes, come the sooner, the sooner I am released from the burden of 'this earthly tabernacle.'"

You observe I have represented this man as speaking (which he naturally would do) in a very different tone when he is speaking of the deceased friends whom he survives, and when he is speaking of his own death: and this not from his supposing the conditions of the two parties to be at all different, absolutely; but from their being very different *in relation to himself*. When he considers himself as the survivor of his friends, he speaks of their remaining in a state of insensibility for an interval, perhaps a long one, before they awake to happiness; for, *relatively*, to the *survivors*, there *is* an interval: when he considers himself, not as a survivor, but as just departing, he speaks of no interval, but of awaking to happiness immediately; because *relatively* to *himself* there *is* no interval.

It is thus then that the apostle Paul, or any other sincere Christian, WOULD express himself, supposing him to have such a belief. And just thus it is that Paul *does* express himself. Whenever he is administering comfort to the survivors respecting their brethren who have departed in the Lord, he always speaks of them as "asleep," and always points to the hope of the *general resurrection*? and also when he is speaking of *himself in conjunction with others*, his language is, "I have finished my course; henceforth there is laid up for me the crown* of righteousness, which the Lord, the righteous Judge will give me in that day; and not to me only, but to all them also that love his appearing." On the other hand, when he speaks of his eager longing "to depart and to be with Christ," he is speaking of himself, solely, without any reference to the perceptions and feelings of the survivors, but only to his own. Now in respect of his own perceptions, the moment of his breathing his last in this world, would be, as has been said, instantly succeeded (on the supposition of total insensibility during the interval) by that of his awaking in the presence of his Lord.

*He is here alluding to the public games in Greece, in which the winner in a race or wrestling-match was solemnly *crowned* by appointed *judges*.

I do not presume to say that this completely proves that the Apostle believed the intermediate state to be one of sleep; much less that he was commissioned to teach such a doctrine. But it does appear to me that if he *had* believed that doctrine, he would have expressed himself just as he has done.

It is difficult, I acknowledge, for a man to reconcile it to his imagination, that though the end of the world may not perhaps come for many ages hence, yet he will, himself, to his own perceptions, the very moment after his eyes are closed in death, find himself summoned to stand before the judgment-seat of Christ, on the last day: it is difficult, I say, to *imagine* this; but it is impossible (on the supposition of a total insensibility) not to *believe* it; for that, in *that* case, it would be so, is matter of absolute demonstration.

Nor would there be, on this supposition, any *loss* of happiness that might otherwise have been enjoyed during the interval. During our abode here indeed, which is for a limited time, an interval of total insensibility would be reckoned so much taken out of your life; you would awake unconscious indeed of the time that had elapsed, but so much nearer to the grave. But that which is taken from eternity, does not shorten it: such is the nature of that incomprehensible thing, eternity (which we cannot but believe, though we cannot understand it,) that it is not diminished by any portion of time subtracted from it. If we are all destined, as we are, to live *for ever*, he that is born, for example a thousand years earlier, cannot be said to have a longer life than he who is born a thousand years later.

Whether, however, this be the case or not,—whether the soul retains or loses its consciousness during the interval of the separation from the body, is a question which the Scriptures, I think, do not authorize us positively to determine; and if so, a man may be a good Christian, whichever of the two opinions he holds, provided he do not censure as heretical such as may *differ from him* on this point.

And it appears to me that good reasons may be perceived why the Scriptures have *not* revealed this knowledge to us; or at least, have not spoken more decidedly on the question than they have done. And I will, in conclusion, lay some of these reasons before you.

First, let us suppose that the soul does retain its consciousness, and remain in a state of enjoyment or suffering during the intermediate time between death and the resurrection. There seems to be good reason why this truth (supposing it a truth) should not have been distinctly revealed. In the first place it could be of no practical necessity. If, as is quite clear, a man's final condition depends on his conduct in this life, and cannot be altered by anything that takes place after death, there can be no advantage in *his* knowing, during his life, or his surviving *friends*, afterwards, what the intermediate state is. If they were told that this is a state of consciousness, and of happiness or misery, the survivors would be tempted (I speak not now from conjecture, but from the experience of what took place, before the Reformation, in our own Church, and is still retained in several others) to offer up prayers for him, that if he is in a state of suffering, he may be relieved from it: as is still the practice with those of the Greek and Romish communions, and some others.

These prayers, it has been said, are *harmless*, even if vain and ineffectual. In themselves they may be so; but if it should become the established practice (as with them) to pray for the souls of the deceased, and to suppose those prayers may be efficacious (which of course *is* supposed by those who offer them,) what is the consequence? Inevitably it follows, that men will be tempted to trust in these prayers for their souls after death, rather than to their own exertions during life. So many as are the excuses by which Satan leads men to continue in a life of negligence or sin, trusting that all will be well at the last, such an obvious and consolatory delusion as this, we may be sure would seldom fail to take effect. And, accordingly, we know how common a practice it was (and is still in some unreformed churches,) to make amends for an ungodly life, by leaving large sums of money to monks and others, to pray for their souls; and founding convents for that purpose.

Another most dangerous error, which (I do not say *might* arise, but) actually has arisen in the Romish and Greek Churches, much worse than that of praying *for* the dead, is that of praying *to* the dead. Believing that the souls of eminently holy men are in a state of consciousness and enjoyment in the presence of God, no one could be sure that one or more of these holy men might not be, invisibly, near at hand: thence he was tempted to address a request to them, on the *chance* of its being so, that they would pray to God on his behalf; as any one of us might (and might lawfully) beg some devout friend to pray for him. By degrees this grew into a custom: they addressed their petitions to those holy men (or saints) for their intercession, first with a hope, and then with a confidence, of being heard; and these prayers were, and are now, offered up by thousands of persons who are in various places; and who thus presumptuously attribute to each saint the power of being, or at least knowing what passes, in many places at once,—one of the attributes of God Himself; and dare to pay that worship to the creature which is due to the Creator alone: or to get out of that difficulty, absurdly make God reveal to the saints the prayers, which they then repeat back to Him.

If we look to the Scriptures, we find no shadow of authority for all this, nor for any thing that could lead to it. It *has* indeed arisen in Christian Churches; but it has arisen in consequence of these Churches having dared, to teach as articles of faith, what Scripture has never revealed.

But if, on the other hand, we suppose the contrary opinion to be true,—that the soul is in a profound and insensible sleep during the intermediate state, there is good reason why this also should not have been clearly revealed.

It not only seems not necessary to Christian practice, but it might with some Christians have a disheartening effect. Though they might be perfectly sure of attaining, if it were not their own fault, a joyful resurrection, and though their understanding might assent (as indeed it could not but assent) to the truth, that a long or short interval of insensibility are exactly the same to the party concerned,—that there can be no difference between waiting one moment or ten centuries, in a perfect sleep, from death to the resurrection,—yet there are many persons who could not easily bring their feelings to keep pace with their understanding in such a case. Their fancy might present pictures of weariness and discomfort, which their reason would not be strong

enough to dispel. And as their uneasiness would answer no good purpose, it seems agreeable to divine wisdom and goodness that it should be spared them, and that yet the Scriptures should so far leave the question at large, that those whose feelings strongly biassed and inclined them to either opinion, should not be compelled to adopt the other.

One important practical conclusion from what has been said is, (as I have already observed,) the duty of making allowance for difference of opinion, and judging candidly of notions opposite to our own, in a case like this, where something plausible, at least, may be urged on each side; and where, though only one can be right, neither need be *dangerously* wrong. The parent of this charitable candor is humility;—a due sense of the weakness of our faculties in judging by ourselves on such points;—and a disposition thankfully to accept the instruction God has given us in his written word, be it much or little.

BIBLE EXAMINER.

PHILADELPHIA, APRIL, 1850.

BIBLE EXAMINER.—We thank our friends for the aid they have afforded to enable us to go on with the paper without embarrassment, so far as paying the printer is concerned. They will now permit us to say, we have, in the last ten years expended hundreds of dollars in publishing the Examiner, and our views on the immortality question, for which we have received no earthly compensation—nor have we sought it; we were content in scattering what we believed to be truth without fee or reward, other than what arose from a conviction that we were doing the will of God.

We have nothing left of earthly possessions, and we are unfortunately some in debt, from deceptions and frauds that have been practiced upon us. What we have received, this year, so far, for the Examiner, is consecrated to pay our printer, and cannot be appropriated either to pay debts or to support ourself or family. Now if each of our present subscribers would send us another, with the pay in advance, it would afford us personal relief, and help us in the support of our household; for which if a man do not *provide* "he has denied the faith, and is worse than an infidel:" so saith an apostle. Will each one who reads this see if he cannot help us by sending at least one new subscriber. No subscription is received for a less time than one volume; but the money may be sent at *our risk and expense*; and to those who send us two dollars, we will send *one* copy of the Examiner, in sheets, for 1849, in addition to the *two* copies for this year.

We have a few *broken* sets of the Examiner for '49, including the numbers from one to nine, that we will send to any, who may desire them, without charge, till they are exhausted. *Perfect* sets for that year can still be furnished in sheets or bound, as desired; also bound, in one volume, for '48 and 49.

"THE LOST TRIBES OF ISRAEL."—Some have desired us to send them the number of the Examiner containing that article; this we should be glad to do, but cannot without breaking sets for the year. They will readily see that by complying with their request we lose the price of the Examiner for a year. We might as well send them all the volume, so far as the expense to us is concerned, as to send them one number. We would, however, invite them to become subscribers; especially as they will find more from the same source as the article they want.

We would here take occasion to say—that we hope none will fail to read the articles of Mr. Wilson on account of their length; they will well repay the perusal, whether you think his views correct or not. We must say again, we have read nothing, of human production, with so much interest, for years, as those Lectures. The prophecies of Ephraim, whom God declares shall be his "*first born,*" are, that "His seed shall become a *multitude of nations;*" and shall "grow into a multitude in the midst of the earth;" or, as in the margin, shall "grow *as fishes do increase*"—sending off shoals, or *colonies*: see Gen. 48: 16–19. Has this prophecy failed? Is it to be counted a "*conditional* prophecy?" The latter idea we regard as an unwarrantable assumption. If the prophecy has failed, so may all others. If it has not failed, where is the "multitude of nations?" Mr. Wilson attempts to show us: with what success the reader can judge when he has read his argument. We confess we had no conception of the strength of evidence in favor of his theory till we read his work. We wish we could give it all to our readers at once; this we cannot do; but do read what we give you. We say again, we neither adopt nor reject Mr. Wilson's theory, but *if it be correct* it will do more to unlock prophecy, and settle difficult portions of it, than any other that we ever saw or read; it will do more to wake up interest in the Bible, and to break down infidelity, than any other, and all other theories that have been broached since the Christian era: that is *our opinion.* Once more, then, we beseech our readers to give those articles a careful and prayerful reading, and compare them with the Scriptures.

CHRONOLOGY.—We have seen, among many esteemed brethren, in various communications, in different papers, an attempt to fix on *this year* as *the time* in which the second advent of our Lord

will occur. We wish not to diminish any consolation they may derive from that source, and yet we confess we cannot see that the foundation on which those calculations rest has any strength. We cannot say of any particular year—*The Lord will not come this year.* Still, our desire for his return, must not be permitted to blind our minds to facts. It is a fact that no definite time fixed upon by any man for that event has ever yet proved correct. It is a fact that some of the best chronologists and commentators have fixed the termination of the seventy weeks of Daniel 9th at the period of "Jerusalem" being "compassed about with armies;" and, on our own mind, there remains no doubt but that is the true point. Our views on that point may be seen in the Examiner for '47 and '48; and those views have not been shaken by any thing we have seen or read since. If they are correct, then there is no reliance upon the calculations which fix their termination at or near the time of the crucifixion; and a reliance upon such calculations must result in disappointment: yet, we do not affirm the advent will not occur *this year:* for, we are not settled how many events in prophecy, which we are confident have never yet had a fulfilment, may be fulfilled *before,* and how many *after* the advent.

For the help of those who like to look at chronology, we give the following statement, which we recently received from a Jew. He says—The *Jubilee* was to be kept by *all* the tribes, Lev. 25: 10; that it was not kept after the Ten Tribes were carried away captive, which, according to *Christian chronology,* was 884 B. C., 2 Kings 10: 32, 33. From that time reckon 50 jubilees, or 50+50= 2500 years. Now add 1850, the present year of the Christian era; thus, 884, B. C. added to 1850, A. C., makes 2734 years. He says, the Christian chronology gives 240 years more from the 2 Kings 10th, than the Jewish; so he subtracts from 2734 the 240 difference, which leaves 2494. Thus making the present year *six* years short of the Jubilee of Jubilees. According to him that period would end A. D. 1856; at which time 2500 years have elapsed since *all* the tribes were in the land where the Jubilee was to be kept by them all. He makes our year 1850, the year of the world, according to Jewish reckoning, 5610. We do not endorse nor reject this chronology: we give it for those who like to investigate these things. The Jews are expecting their deliverance about 1856—that is, those who are not infidel in their own prophecies.

PREACHING every Lord's day, at Commissioners' Hall, Third street below Green, east side, by the Editor of the Examiner, when at home.

THE COVENANTS—NO. III.

BY THE EDITOR.

In concluding our remarks on the last named developement of the covenant of grace, we affirm it, as a Bible and self-evident truth, that CHRIST DID NOT DIE IN OUR ROOM AND STEAD, in the sense usually intimated; and as most professed christians understand it; if, indeed, they understand what they so often affirm, which may well be doubted. He did die as the manifestation of God's love to the world; or, to *seal* with his own blood, by his death, the new covenant; and thus demonstrate—sensibly, visibly—the truth and certainty of all the promises contained in it. In this view his death, his blood, was the most astonishing display of God's love, truth, condescension, faithfulness, and unalterable design not to disappoint the hopes or expectations of any who enter into the covenant; for, if "God spared not his own Son, how shall he not with him also freely give us all things," which in covenant he has promised? If he withheld not the greater, yea, the *greatest* of gifts, will he withhold any thing else he has promised? Faith answers—No.

In a qualified sense it may be admitted that "Christ died in our room and stead;" though that *phrase* is an unscriptural one. The Apostle, 1 Corth. 5: 7, calls "Christ our passover," and says, he "is sacrificed for us." Here is a reference which opens the whole subject. The Pascal lamb did not die "in the room and stead" of the first born of Israel. See Ex. 12th. It is true, if the pascal lamb had not been killed, the first born of Israel would have been smitten with death, when the Lord slew all the first born of Egypt; not, however, because the lamb did not die in their room and stead, in the popular sense of that phrase; but, because Israel would, in that case, have disregarded the covenant of God to preserve their first born. Hence Paul says, Heb. 11: 28, "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." That covenant stipulated, as its ratification on the part of Israel, that the blood of a lamb of the first year, without blemish, should be struck upon the lintel and two side posts of their houses, on that night when the destroying angel should pass through Egypt. God covenanted with Israel that wherever the blood appeared he would *pass-over* that house and not slay any of its inmates. He said, "The blood shall be to you a *token* (*or sign*) upon the houses where you are; and where I see the blood, I will pass over you, and the plague shall not be upon you to destroy you," &c.

Here we see in what sense the lamb died in the room and stead of Israel; it died that its blood might seal the covenant not to destroy them; and that blood was, to Israel, the *token* of the covenant, and of God's faithfulness; and it was to God the token of Israel's faith in God's promise. In like manner is "Christ our pass-over," and "is sacrificed for us," and when God shall pass through the earth, in judgment, to execute the curse on wicked men; all those who have accepted the covenant in Christ's blood, or covenant of God's favor containing the forgiveness of sins, so that they are to be *remembered no more,* then, all such will be spared, as a man "spareth his own son that serveth him."

To talk of Christ's dying "in our own room and stead," in the sense of a *substitute,* or, as theologians say, "*vicariously,*"—to pay the debt—we conceive, is unscriptural and highly dangerous, as it naturally

leads to Universalism, Antinomianism, that is, a faith without obedience, or a licentious faith; and it leads, also, directly to Infidelity. The Scriptures are positive in their testimony that Christ "*died for all*"—that he tasted "*death for* EVERY MAN," &c.—Hence, if the popular theory be true, universal salvation is inevitable; antimonianism may safely stalk abroad in all its pollution without fear; and infidelity is safe whatever course it takes; its votaries may abhor the injustice of *substituting* an innocent being for a guilty one, and declaim with all their power against such an act, as alike contrary to reason, justice and civilization; yea, they may denounce it as worse than savage cruelties and abominations; and yet, if it is true that Christ did die in "the room and stead" of sinners, these infidels are just as safe as any other class of men. It is in vain for the common theorist to talk of his death being conditional; or his paying our debts conditionally. The Scriptures present his death in no other light than absolute, unconditional, and without reserve, for the purpose for which he died; if that was as a *substitute* or vicarious victim for sinners, all must and will be saved. But if he died, as we maintain, to ratify or seal the covenant of grace, on God's part, then it is manifest his death secures no man's salvation, where the gospel is preached, who does not enter into that covenant. The pascal lamb died for the *whole family*, but the household were not thereby exempt from death, unless they sprinkled the blood on their doors and kept within the house during the night. If it had died in their room and stead, according to the popular theory of *substitution*, the destroying angel could have had no claim on them in any event; their debt was paid, whatever their crime, and well may "indulgences" be sold to sinners.

The blood, or death of Christ is the *living sign*, or token of God's love in offering us his covenant of grace, and is the *seal* of it: when we acknowledge that seal and add our own, or are baptized, the covenant is mutually ratified, and the parties can claim of each other all that is stipulated in it. We are pledged to love, honor, and obey him; to walk as Christ walked; and God is pledged to be our God, to give us his spirit, write his laws upon our hearts, adapt them to our understanding, be merciful to our unrighteousnes, our sins and iniquities remember no more, and to crown the whole with immortality, eternal life. The man who will not enter into this covenant *dies*. He who does ratify it, and then *wilfully* break it, *dies* a "SORER DEATH:" see Heb. 10, 26—29.

EVERLASTING PUNISHMENT.

By Elder John Tate.

"And these shall go away into everlasting punishment:" Such is the fearful announcement of the Son of God. Surely no subject has a stronger claim to our attention and consideration. Then pause, dear reader, for a moment; detach thy thoughts from transient things. Let us take the book of God, and by comparing revelation with revelation, let us endeavor to find an answer to the question—What will be the final and eternal doom of the wicked?

To this question, four different answers have been given. The first is, that the wicked will not suffer at all in the future state; on the contrary, they will be the subjects of eternal bliss and holiness. The 2d is, that they shall suffer awhile, and then be made good and happy. The 3rd, is, that they shall suffer excruciating torments to all eternity. And the 4th, is, that they will suffer a while, and then lose their lives and be no more. I shall endeavor to show, that this last is the doctrine of the Bible.

The passages which *apparently* teach the doctrine of eternal torment, are far from being so numerous as is generally supposed. There are but a few which seem to teach the doctrine. Commentators and ministers think, that in these few passages they find it, and then they transfer it to scores of other passages, which do not imply any such notion. To such an extent, indeed, has this been carried, that according to most of our commentaries and systems of theology, we can find eternal fire and brimstone in almost every book in the Bible. Thus a meaning has been *imported* into many texts, which never was, and never can be successfully defended, according to just and acknowledged rules of biblical interpretation.

I will now refer to those passages which are most relied on to prove eternal suffering. In our examination let the Bible be its own interpreter.

Mark 9: 43, 44. "And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." See also the verses which follow.

This is urged as an incontestable proof of endless misery. A mere reference to it, is considered by many, all-sufficient to put an end to inquiry, and settle the question for ever. But we cannot assent to this summary method of disposing of the subject. Let us compare this, with other passages in which we find similar phraseology.

2 Kings 22: 17. "Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath shall be kindled against this place and shall not be quenched." See also 2 Chron. 34: 25. The prophetess added, that these judgments should not be inflicted in the time of king Josiah, because his heart was tender, and he had humbled himself before the Lord. But the prophecy was fulfilled. Soon after the death of Josiah, Jerusalem was taken by the king of Babylon, and was plundered of its treasures. Nebuzaradan entered into it, 2 Kings 25: 9. "And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees that were with the captain of the guard, brake down the walls of Jerusalem round about."

Thus were the righteous judgments of God poured out on Jerusalem. God had said, "my wrath shall be kindled against this place, and shall not be quenched," and it was not quenched. The divine purpose was fully accomplished in the captivity of the Jews, and in the destruction of their temple and city. But though the wrath of God was *not quenched*, it did not burn *forever*. Another temple was erected: Jerusalem was rebuilt, and was for many generations the delight of the Holy one—the city of the great King. No candid reader will understand the passage to mean, that the wrath of God would burn against Jerusalem to all eternity. To so understand it, would be contrary to the facts of history and prophecy. The meaning plainly is, the divine

purposes of judgment should be fully accomplished, in spite of all opposition.

Isaiah 1: 28—31. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." —31. "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Rosenmueller, says, the Chaldee gives the true sense as follows: "And the strength of the wicked shall be as the tow of flax, and the work of their hands as the sparks of fire, which when applied to each other burn together; so shall be consumed the wicked and their evil works, nor shall there be pity for them." In our translation we read, "none shall quench them," yet they (the wicked) "shall be consumed;" and the Chaldee paraphrase gives the sense of utter and final destruction. Here then we have another instance of an unquenched fire, which does not burn forever.

In the 34th of Isaiah we find a prophecy of terrible import against Idumea. See 9th and 10th verses. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it for ever and ever."

Surely we cannot interpret this language literally. The dust of the land of Edom never has been turned into brimstone, nor the streams thereof into pitch, nor has that country during the past ages been literally on fire. The prophet evidently uses the word *fire* to symbolize a dreadful desolation. Thus understood, the prophecy has been fearfully accomplished. Volney, writing in 1785, says, "This country (Edom) has not been visited by any traveller. . . . . From reports of the Arabs of Bakir, and inhabitants of Gaza, who frequently go from Maan and Karah, on the road of the pilgrims, there are to the South East of the Dead Sea, within three day's journey, upwards of 30 ruined towns, absolutely desolated; several with large edifices. The Arabs sometimes use them to fold their cattle in, but in general avoid them on account of the enormous scorpions with which they swarm." (Comprehensive Commentary in loc.) In this state of dreadful desolation we see the prophecy fulfilled. The fire of the divine vengence was *not quenched;* on the contrary it burnt until it had effected a terrible and utter destruction.

But who, with the New Testament in his hands, can suppose that this desolation of the land of Edom, will continue to all eternity? It may continue so long as the present physical system shall remain, but no longer. The curse is to be removed from the earth. There shall be new heavens and a new earth, wherein shall dwell righteousness. Our planet shall not always groan and throb as if it were a sentient thing, oppressed and miserable, for God has said, "Behold I make all things new." Here then, we have another instance, in which an unquenched fire shall not burn to eternity. "The smoke thereof shall go up forever," but the "*forever*" here, is evidently limited in its signification, by the predictions of a renewal of the earth. There shall be no more curse. The earth, shall, in beauty and variety of scenery, correspond with the nature and character of the inhabitants; and the glory of God shall fill it, and then shall the Lord rejoice over the work of his hands forever.

Let us now turn to Isaiah 66: 24. "And they shall go forth and look upon the carcasses of the men which have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." See verses 15—17.

Observe the phraseology here used; "*their worm shall not die, neither shall their fire be quenched.*" Are we then to conclude, that the dead carcasses on which the worm and the fire prey, are unconsumable and indestructible? No one will infer any thing of the kind. The meaning evidently is, that the fire shall not be put out, nor shall the worm die, before they have utterly consumed and destroyed the carcasses on which they prey. The entire destruction of the dead bodies—not their existence as organized substances forever—is the fact presented in the passage. This is not mere inference, for in the 17th verse of this chapter we read concerning transgressors, they "shall be consumed together saith the Lord." If consumed, they cannot, as bodies or organized substances, be *un*consumable and *in*destructible. And in relation to the duration of the fire and the worm, all that we can safely infer, is, that they shall continue to exist and act, until they have effected the destruction intended. They may then cease and be no more.

Jer. 7: 20. "Therefore thus saith the Lord God; behold mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched." And because the fire of the divine anger "*shall not be quenched,*" are we to conclude that it shall burn against man, and *beast*, and *fruits*, and *trees*, to infinite ages? Infinite absurdity!! The plain meaning of the terrible denunciation, is, that the wrath of God would burn against the objects specified, even to their utter destruction. That this is the sense, is plain from verses 32—34. Let the reader refer to and examine them.

To be continued.

DOWNFALL OF TURKEY.

Judge Noah, of New York city, well known as an eminent Jew, in a recent work, takes the following view of the downfall of the Ottoman Empire:

The mighty powers of the Ottomites, which for so many centuries controlled with an iron hand European Turkey, together with the islands of the Archipelago, Greece, the provinces of Wallachia, Moldovia, and Servia, the fortresses on the Danube, and other important possessions and positions which made her a second-rate, is at last destined to be overwhelmed by Russia, the only enemy which the Sultan has feared from the time of Catharine the Great, and the only power which the Mussulmen believe is destined to crush them. Since the death of the Emperor Alexander, his successor, Nicholas, by far a man of more sagacity, bravery and talents, has been actively preparing for that final blow, which is now at hand. The campaigns in Circassia, carried on several years by Russia, were mere preludes to the great drama—experiments to test the skill and bravery of the Moslem army, and to become familiar with the mode and manner of its approaches and attack. All the wars between Tur-

key and Russia for the last thirty years have been mere skirmishes on the outposts—feelers, as it were, to ascertain where the real strength lay; and the wars ended as Nicholas desired, by the friendly mediation of European powers. Now, however, the time has arrived to meet the great struggle in earnest, and the storm is nearly ready to burst upon the commander of the Faithful. As Mohemet Ali, Pacha of Egypt, could approach as near as Andrianople, in a meditated attack on the city of Byzantium, the Emperor of Russia is convinced that he can accomplish something more in his great effort to carry out the ultimatum of Catharine.

The new railroads will bring from distant territories regiments free from any debilitating or painful service. Commanding the resources of a country with a population of sixty millions, where his will is law; popular among his people, moving in every direction, and superintending everything in person; with skilful generals and soldiers, trained as such from infancy; with abundance of means, and Europe tranquilized, the attack onTurkey will be made by 500,000 men, and a squadron from the Black Sea larger than that of any naval power, except Britain, backed also by the powerful alliance of Austria, if necessary. Constantinople and the towers of the Dardanelles must therefore fall. What power, what influence, can be brought against Russia to avert a calamity which England and France must sensibly feel? France is in no condition to aid the Turks or any other nation. England is aware that a reliance on her navy alone is but a feeble hope against a military despot so exceedingly and alarmingly powerful and popular as the Emperor of Russia.

In vain will the Sultan appeal to the Christian powers to resist him with an army, the united force of which would enable him to check the rapid advance of the Cossacks. Neither France nor Germany, nor any of the northern powers, can be brought to unite in a war against Russia, having to pass through Austria to reach the confines of Turkey. In vain will the Sultan proclaim a religious war, and unfurl the standard of the Prophet. He will secure the multitude, but not a disciplined force to stand up against the powerfully organized troops of Russia.

If the Emperor postpones or delays the final action, he loses strength, for he gives time and efficiency to diplomacy; but if he is ready at the breaking up of the ice on the Danube, to push forward his columns, Constantinople falls, and the Sultan crosses into Asia, the natural boundaries of the Moslem race. But it will be asked, will the European powers consent to allow Russia to occupy a position so dangerous and controlling? That is not his intention. He prefers having a new empire created out of Turkey in Europe, including Greece and the Islands of Archipelago, which he can control, having the Greek church as its origin and spirtual head. The Emperor Nicholas will thus release himself from continental jealousy and interference, while he controls the Dardanelles and the Black Sea, and indirectly the commerce of the Mediterranean.

This result, which we feel convinced will follow from the capture of Constantinople, will derange the politicel relations and balance of power both in Europe and Asia. The Sultan may for a while make Damascus his residence; but to retain his maritime resources, he will fall back on Egypt, over which he exercises a suzeraine right, which will give him the key to the commerce of the Red Sea and the Arabian Gulf; and when he collects his forces, quite as numerical as they were when Abou Bekre, father-in law to Mahomet, with his General Kaled, swept their enemies out of Asia like a simoom, the attack will again be made on Constantinople. Then that series of bloody wars will take place shadowed forth in the Bible, as the wars of Russ, Meshech, and Tubal, in which all the Christian powers will take part. This is destiny, and cannot be averted. Of territory Russia has sufficiency; but sixty millions of people have been accustomed to see the finger-post erected by Catharine: "*This is the road to Constantinople*," and over that road they must go. This advent—this opening of another seal—will surely take place during the present year, and will be pregnant with greater events than the flight of the Pope or the downfall of Hungary.

We regard the foregoing view as highly probable; it is that which we have taken for months past, and we look to the coming season with great interest. This we are persuaded must be the final result.—Ed. Ex.

PURE RELIGION.

By Elder J. B. Frisbie.

James defines pure religion and undefiled before God and the Father to be *this*, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world, ch. 1: v. 27. Again, a *doer* of the *work*, this man shall be blessed *in* his deed, v. 25. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 2: 15—16. Even so, *faith*, if it hath not *works*, is dead, being alone, v. 17. The same 1 John, 3: 17—18. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Mat. 25: 35—36. O man, what is good; and what doth the Lord *require* of thee, but to *do justly*, and to *love mercy*, and to *walk humbly* with thy God." Micah, 6: 8:

"Therefore, all things, whatsoever ye would that men should *do* to you, do ye even so unto them." Matth. 7: 12.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed;—for thou shalt be *recompensed at* the *resurrection* of the *just*." 14: 13, 14. This proves when the *reward* is to be *received* for *religious doing*. "They that have *done good*, unto the *resurrection* of *life*" John 5: 29. 'Be kindly affectionate one to another with brotherly love: in honor preferring one another—provide things *honest* in the sight of all men. If it be *possible*, as much as lieth in you, live peaceably with all men. If thine enemy hunger, feed him, if he thirst, give him drink.' Romans 12: see whole chapter. 'As we have therefore *opportunity*, let us *do good* unto all men, especially to them who are of the household of faith. Ga. 6: 10. Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. 2 Peter, 1: 5—7. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is now law. Gal. 5: 22—23. Ye have your *fruit* unto holiness; and the *end*, *everlasting* life.' Rom. 6: 22.

CORRESPONDENCE.

From N. M. Catlin.

New York, Feb. 19th, 1850.

Bro. Storrs,—I left Indiana and removed to this State last fall, and have been thinking of writing ever since, as I miss the "Examiner" very much. By your kindness I received one copy of the Bible Examiner—Extra; please accept my thanks. I was delighted to see the "Six Sermons" in that form: they always seem new to me. I shall need some in my new field. There appears to be some interest upon the subject already. You may hear from me again. Be of good cheer, we have the Truth. Bro. E. Miller, Jr., writes to me from Michigan that the truth is spreading through all the country.

Accept the assurance of christian affection.

N. M. Catlin.

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Who is a Jew?

Bro. Storrs,—I have often felt desirons of saying a word upon an error, as I suppose, (and verv many other brethren also, who agree with you upon other subjects) into which you have fallen; but feeling my deficiency, I have refrained from speaking to you until now. Your reply to Dr. Smith prompts me to venture a word. We read in Romans 2: 28, 29, "For he *is not* a Jew who is one *outwardly;* neither is that circumcision which is *outward* in the flesh; but he *is* a Jew who is one *inwardly;* and circumcision is that of the *heart*," &c. Rev. 2: 9, "I know the blasphemy of them that *say* they are *Jews*, and *are not*, but are of the synagogue of satan." Rev. 3: 9, "Behold I will make them of the synagogue of satan which *say* they are *Jews* and *are not*, but do *lie*,"&c. I think there are no other persons on the earth who *say* they are Jews; or are *called* Jews, except those who are circumcised in the flesh. The above quotations, positively contradict the assertion that they *are* Jews; and there is one positive definition of who *is* a Jew; and the latter are, I think, the Jews who will be gathered into the land of Israel, as Ezekiel says, in 37: 12, 14, "Thus saith the Lord God, O *my people*, I will open your graves and cause you to come up out of your graves and bring you into the *land* of Israel," &c. Jesus has *broken down* the partition wall between us; through *him* we have access by one spirit to the Father. God is no respector of persons, but in *every* nation, he that feareth him and worketh righteousness is accepted of him. I think this is the Jew alluded to in Zech. 8: 23, that ten men shall take hold out of all languages, even shall take hold of him who *is* a Jew, &c. If the above verses from Romans and Rev. do not mean *just* what they say, what do they mean? I think the whole scripture can very easily be harmonized by using "him who *is* a Jew" instead of "them which *say* they are Jews"—the latter are not excluded from the promises "if" they remain not in unbelief. We are all on the same platform, there is but one door to enter into the sheepfold, and if they don't enter there, there is no hope for them.

In your reply to question 4 of Dr. Smith, I should say I think the "tree of life" which will be in the promised land, (Paradise restored) will be as efficacious in producing everlasting life as it was when God "in great mercy" placed cherubims with flaming swords to keep the way of the tree of life, lest Adam put forth his hand and *eat* and *live* [in his fallen dying state in misery] *forever*. F.

Pittsburgh, Jan. 4, 1850.

Note by the Editor.

We feel perfectly free to have Bro. "F." and "other brethren" express their dissent from our views on this or any other subject; and we may find it necessary to modify *ours* somewhat; and we are confident those who reject all further mercy for literal Israel and Judah, as a people, will be compelled, sooner or later, to modify *theirs*. We shall not now occupy space in replying to "F." but invite him and all others to read carefully the articles under the head of "The lost tribes of Israel," commenced in the last number of the Examiner. If the views of Mr. Wilson prove correct, we think we may yet all be brought into agreement in relation to the question of Jacob's posterity. Our prayer is, that God may shed light upon our minds; for, sure we are, that "blindness in part has happened to" us all on the prophecies. May it speedily be removed.

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From John Perkins.

Fitchburg, Feb'y 18th, 1850.

Dear Sir:—The doctrines maintained in the Examiner, as a general thing, I think, are in accordance with scripture; such as the final condition of the wicked, the coming and Kingdom of Christ at the door, the existence of nations in the flesh during that reign, &c.; and I might add also, what is no less important, that which constitutes a fitness for that Kingdom. There is one subject discussed at the present day which to my mind is some what intricate. I mean a literal return of the Jews, as it is called. I should like to see some thing more occasionally in the Examiner on that subject. I should like to see a few plain remarks on what James says in Acts 15: 14, and onward.

Yours in love of truth, and in favor of free discussion, John Perkins.

Remarks by the Editor.

Some dislike the Examiner because we say any thing on the topics last mentioned in our friend Perkins' letter, and will not circulate nor take it because we are not silent on these points. If we were hunting for dollars and cents, we should, of course, accommodate them. We have tried to spare their feelings as much as we could consistently with what we believe is truth. To us it is incomprehensible how any believer in the literal destruction of the wicked can doubt the *literal* return of Jacob's posterity. The principle of interpretation is the same in both cases; at least, so it seems to us. Drive us from this principle, and we should find no difficulty in going over to spiritualism in regard to the return and reign of Christ, and kindred subjects.

We have not space, at present, to remark on the words of James, Acts 15th; but by turning to the prophecy from which he quotes, it is evident that a clear distinction is made between those who are concerned in building the tabernacle of David,

and the *heathen* that are called by the name of the Lord. It is found in Amos 9th, and reads thus—"Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; SAVING THAT I WILL NOT UTTERLY DESTROY THE HOUSE OF JACOB, saith the Lord. For, lo, I will command, and I will SIFT THE HOUSE OF ISRAEL *among all nations*, like as corn is sifted in a sieve, *yet shall not the least grain fall on the earth.*"

* * * * "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and *I will build it* AS IN THE DAYS OF OLD: that THEY may possess the remnant of Edom, and of ALL THE HEATHEN *that are called by my name*, saith the Lord that doeth this." * * * * "And *I will bring again the captivity of my people Israel*, and THEY shall build the waste cities and inhabit them;" * * * * "and I will plant them upon their land, and *they shall no more be pulled up out of their land*, which I have given them, saith the Lord God."

It seems to us no unprejudiced mind can question that this is clearly a prophecy, the latter part of which is to be as *literally* fulfilled as we know the former part has been; and any transferring the promises, here made, to gentile christians, destroys the harmony of the word; for those gentile christians are distinguished from the "house of Israel" in these words of the LORD. They are expressly named as the "*heathen upon whom* MY NAME *is called*" in distinction from the "THEY," who are employed in raising up the tabernable of David. We will not multiply words at this time. The articles we are publishing on "Our Israelitish Origin," before they are through, may possibly lead the parties on the question of a literal return of Jacob's posterity, to a better understanding of prophecy, and perhaps to a middle ground, where all sincere inquirers after truth may be able to meet.

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FROM TIMOTHY LYON.

MICHIGAN, Dec. 8, 1849.

BRO. STORRS:—I hope duly to appreciate the course taken by the Examiner;—more especially as its apparent aim is the harmonious interpretation of the old and new testaments without which we are lost in the gulf of mysticism, spiritualising, and a shadow without substance. May the Lord give us grace to see the literal with the figure, type and shadow in its proper places; and by a faithful continuance in well doing, seek for glory, honor, immortality, eternal life, at the appearing and kingdom of our Lord and Saviour Jesus Christ. I am also looking for their fulfilment in the manner described by the prophets and confirmed by Messiah and his apostles. Laying aside preconceived opinions and taking the unadulterated words of God in a suitable comparison; although there are some things hard to be understood, and no doubt many wrest them to their own destruction by sectarian and party bias. To be short: at a time the most convenient to yourself give us scripturally your views on the following points; Messiah's and Paul's description of the Resurrection; first, Luke—"they that are worthy:" second, Corinthians and Thessalonians—"they that are Christ's at his coming." Are both quickened and raised from the dead? The generally received opinion is, there are two classes only of men. Them that know not God and obey not the gospel of our Lord Jesus Christ, are destroyed at his appearing. Here is the bold stand that many take against probation to a certain class of men after the kingdom is set up, as advocated by the Herald and Harbinger, with their many adherents. The violence done to a goodly portion of the Old and some of the New Testament, is of a nature to render them useless as a sure guide to happiness. As much as to say, no return of Israel literally—no building of the waste cities—no wasting of nations—no probation—no covenant yet to be made with Israel in the day he does these things for them. Let us now look at the other side. Many believe the new heavens and earth, the new Jerusalem, the judgment of all, both righteous and wicked, and in all things being made new on the instant or immediately at Christ's appearing.

TYMOTHY LYON.

ANSWER BY THE EDITOR.

In relation to our Lord's words, Luke 20, "They which shall be accounted worthy to obtain that world"—*aionos, that age*, [*i. e.* of Messiah's reign] "AND the resurrection from the dead," &c., we say: the next age, or age of Messiah's personal reign on "the throne of his father David," will open with a *resurrection* of all the sleeping saints who have suffered with or for Christ in this or the previous ages: such "shall reign with him:" see Rom. 8: 17, 2 Timo. 2: 12, and Rev. 3: 21. These having suffered with Christ, and overcome the seductions to abandon his cause, will "together be made perfect" in body and mind. Compare Rom. 8: 23; Phil. 3: 20, 21; 1 Corth. 15: 23, 51–53; 1 Thess. 4: 13–17, with Heb. 11: 8–10, 13–16, 39, 40, and Heb. 12: 22–24, reading the 22d verse, "Ye are *to* come; or, "ye are *coming;*" for, that is clearly the sense of the original word here; and it removes all obscurity from the text and makes it harmonise with the inspired testimony in the previous texts to which we have called attention.

That there will be more than "*two* classes of men" on the earth at the opening of the next age, or at the second advent of Christ, to us is clear. Those who have suffered tribulation for Christ, and those who have contributed to produce that tribulation, form "two classes." These two classes have lived *together: both* have heard the gospel—one class has *obeyed* it; the other has "*not* obeyed;" and therefore "know not God;" and have been troublers of them that did know Him and obey the gospel. Such troublers of God's people shall themselves have "tribulation" in the time of Christ's personal administration, and ultimately "be punished with everlasting destruction:"

for them there is no more trial, or probation. But there is a *third* class of men, viz.: Those "that have not heard God's fame, neither have seen his glory," &c. See Isa. 66: 18, 19. This class constitutes by far the largest part of the present inhabitants of the earth. If any object to this, that the gospel has been preached in all nations, we demand the proof. Even if it had, it has been done in so corrupted a form as to make it "*another gospel*" than "*the* gospel of *Jesus Christ*;" and it is those who have not obeyed "*the gospel of our Lord Jesus Christ:*" not the gospel of Plato, of Moloch, of Papacy, even though under the improved name of Protestantism.

Who they are, and how many of the human family will be the subjects of trial under Messiah's personal reign, we do not pretend to determine; but one thing, to us, is clear, that none who have had the gospel in its purity will be of the number; and yet it is equally clear that there will be "*left of the nations,*" [Zech. 14: 16,] and that such will be in a state of trial, or probation. That "violence is done to a large portion of the Old and New Testaments," by an opposite view, is to our mind apparent; and yet far be it from us to accuse any of intending to pervert the words of God; still we know from past experience that strong attachment to the theory of an entire new creation at the second advent of Christ, imperceptibly biases the mind and prevents its feeling the force of texts that would otherwise be conclusive and irresistible.

In relation to "Israel," what we have said in reply to our other correspondents will show our reasons for not entering upon that topic now.

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FROM O. HITCHCOCK.

CHINA, Feb. 18th, 1850.

BRO. STORRS:—Mr. Shneider, a Presbyterian minister who labored in this place two years, (left last spring) declared publicly, in my hearing, that a person could not be a christian who did not believe the wicked would be everlastingly tormented; and there is quite a portion of the professed church of Christ here who take the same position. Surely my sympathies are moved and my pity is excited for those who think they and all others must believe such a doctrine as this, or be shut out of the kingdom of Heaven.

So long as I find the simple declaration of God, "dust thou art and unto dust shalt thou return," addressed to our progenitor, after being told that if he eat of the tree of knowledge of good and evil he should surely die—and so long as I think I have the clearest evidence in the word of God, my reason and common sense teaching me that words which have fallen from the lips of infinite wisdom, designed for the instruction and benefit of his creatures, should and must be interpreted in the most natural and common sense way, especially so far as respects the penalty of his law, I am sure no fear will be excited in my breast of being found wanting, or of being rejected by the Lord of glory, for believing that death, and not eternal life in misery, is threatened to the sinner.

There is, in my opinion, far more strength of argument in the simple declaration of God I have mentioned, that man does not possess an immortal soul which is to live in conscious being when his body is dead, than all that can be gathered from inferential passages in the whole book of God to the contrary.

I have frequently asked individuals, who were advocates of the natural immortality of the soul, on the supposition that man possesses an immortal part, why did God address Adam as he did? Why did he address the unthinking material part, or that which was dust? Why did he not speak in a plain intelligent way and manner? and say unto him, dust thy body is and unto dust shall thy body return. But they all could not or would not give any reason why.

Am I wrong in thinking and saying that the man who interprets the word of God in favor of the universal salvation of the human race, does it upon quite as good a principle as those who undertake to prove by it that the wicked are to be everlastingly tormented?

The former will tell us, when asked the meaning of the word *destroy*, when applied to the wicked, that Christ has undertaken to make them all holy and happy, and what he undertakes to do he will surely accomplish. Hence the time will come when all the wicked will be destroyed!

The latter will make the word destroy mean, that it is the purpose of God to make them forever and indescribably miserable!

I do hope that the no-immortality question out of Christ will have a prominent part in your paper: and that we, and all others, who have been led to see and embrace this important, though comparatively rejected truth, shall never forget to praise and bless God for the more favorable circumstances which have attended us. That we may each and all partake largely of the bread of eternal life, and be prepared for a part in the first resurrection, is my prayer. ORANGE HITCHCOCK.

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FROM W. H. FERNALD.

Maine, Feb. 28th, 1850.

BR. STORRS,—Since embracing the doctrine contained in your "Six Sermons," I have never yet found sufficient evidence to convince me of the truth of the doctrine that man inherits immortality. If we inherit the "kingdom of God," the "heavenly Jerusalem," and "the new earth," why, then I am prepared to admit, we inherit immortality, for I believe we come into possession of the one, in just the same way as we do the other. Rom. 2: 6, 7; Rev. 11: 15—18. Paul says, that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Before possessing the attribute of incorruptibility, and immortality, I conceive we must undergo a radical change. This may appear mysterious to some; but unto us who believe is this mystery solved. For this corruptible must put on incorruption, and this mortal immortality; this done, we have then gotten the victory, not however through any attribute, power, or goodness inherent in us, but through our "Lord Jesus Christ" have we obtained the "victory." He having "reigned until he had put all enemies under his feet," and "subdued all things unto himself,

delivers up the kingdom to God, even the Father," is himself subject unto him, "that God may be all in all." Then shall be fulfilled that which is written, Rev. 5: 13. "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." I would ask, does not this embrace all intelligences? What then have become of wicked men and angels? have they been changed! where is the Scripture for such a conclusion? "But we shall all be changed," is predicated of the righteous only. Hence it will not admit of an application so general, as many good men seem to teach. If they are not "changed," the only conclusion we can come to, is, that they shall not exist in a conscious state of being. Ps. 37: 10, 20, 36. For all who are conscious after the final judgment are represented as praising God, "saying, Blessing, and, honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Sin having entered the ranks of a higher order of intelligences than man, we find them uniting with the four beasts, and the four and twenty elders in their songs of praise. The number of whom was ten thousand times ten thousand, and thousands of thousands. They having lost some of their number, doubtless know the cause of their destruction. Hence they say, "worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—That we may be permitted to mingle our songs with theirs, is my earnest prayer. Your brother in Christ.

WM. HENRY FERNALD.

FROM ELD. J. B. FRISBIE.

Michigan, March 4, 1850.

BR. STORRS,—I received what you sent me, for which I am much obliged: it was more than I could ask. I believe the good Lord is reviving his work in my heart, and among the people. Francis Bozoo, a Free will Baptist preacher and a christian, has lately come out with us on the Lord's side, and has commenced preaching. His near friends are his hardest opposers. I hope he may not be discouraged. I concentrate most of my labors at one place at present, that the work may not be divided, hoping shortly to be able to form a Christian "fellowship" of those who are and may become members of "the Church of God."

I have full and attentive congregations, of which a goodly number of respectable friends have embraced the Bible doctrine of life and death. The preachers around me begin to wake up, and have commenced preaching, or rather ridiculing the doctrines of the Holy Scriptures. Why, say they, "we can't find annihilation in our Bibles." But I ask, who has said they could? The Bible says, "*All* the *wicked* will he *destroy*." Ps. 145: 20. "For *many* walk of whom—they are the *enemies* of the cross of Christ; whose *end* is *destruction*." Phil. 3: 18, 19. "But chiefly them that walk after the flesh in the lust of uncleanness—these, as *natural brutes beasts*, made to be taken and *destroyed*, speak evil of the things they *understand not*; and shall *utterly perish* in their own corruption." 2 Peter 2: 10, 12. They say, "it is from *hell* and of the *Devil*." My Bible traces it from *heaven*, of *Christ*, and of the *Apostles*. Christ says, "broad is the way that leadeth to *destruction*." Matt. 10: 2, 8. The Lord Jesus "shall be *revealed from heaven*—taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting *destruction*" 2 Thes. 1: 7—9. They say, "to-be-sure *immortal soul* is not found in the Bible, in just so many words, but it is one of the *assumed* doctrines like that of the being of a God." Strange logic this, that the Bible should assume a doctrine, and then pointedly contradict it. "The King of kings, and Lord of lords, who *only hath* immortality." 1 Tim. 6: 15—16. If God *only* hath *immortality*, I ask, how came the children of men by it? "Our Saviour Jesus Christ, who hath *abolished death*, and hath brought *life* and *immortality* to *light* through the *gospel*." 2 Tim. 1: 10. If it is brought to *light* through the gospel, why should it be supposed that immortality should be an assumed doctrine? When at the same time this gospel teaches, "to them, who, by patient continuance in *well doing*, *seek* for glory and honor, and *immortality*, eternal life." Rom. 2: 7. Why *seek* that we *already* have? Now this same gospel tells us when we shall receive this immortality which we seek for here. "And the dead shall be raised incorruptible—For this corruptible must put on incorruption, and this *mortal* must *put on immortality*, so when this *mortal* shall have *put on immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "But thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 52, 53, 54, 57. But all this say they, has reference to the body. What! seek for the immortality of the body? Do not our opponents admit that all will have immortal bodies whether they seek for them or not? If they deny this, then down goes their endless torment system. All this doctrine, they say, is worse than Universalism, and is little better, if any, than rank infidelity. Can it be possible that we live in an age of supposed light, when those who believe every word of the Bible, and teach men nothing else, that we should be denounced as base Infidels, even by those who we once thought were Christians?

"Of the hope of the resurrection of the dead, I am called in question," as Paul was. Acts 23: 6. Also, "if Christ be not *raised*, my *faith is vain*"—and "they that have fallen asleep in Christ are *perished*." 1 Cor. 15: 17, 18. I shall continue "to look for that *blessed hope*, and the glorious appearing of the great God, and our Saviour Jesus Christ." Tit. 2: 13; 1 Peter 1: 3; 1 John 3: 2—3.

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BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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"OUR ISRAELITISH ORIGIN."

By J. WILSON.

LECTURE II.

Continued from page 53.

CENTRAL POSITION OF THE LAND.

The land of Israel, as being situated between Assyria and Egypt, is most centrally placed with regard to all lands: on the side of Egypt, all Africa being stretched out from it to the east and west; and on the side of Assyria, we have the still greater portion of our hemisphere, in Asia and Europe: from all parts of which, it is not too much to suppose, that highways will yet be cast up, whereby an easy conveyance will be prepared, for all to flow unto the land of Israel; to the name of the Lord,—to Jerusalem. It is here these highways can most conveniently converge, supposing them to reach out unto Africa; or supposing them to lead out of Africa, into Europe and Asia.

By the Mediterranean, it has westward not only a connection by sea with the coasts of Africa and Europe, but with the great Atlantic Ocean, and thereby with America, the more distant portion of our globe to the west. South-eastward of the land, we have the Red Sea, that "compasseth the land of Ethiopia;" and by which we reach out to the great Indian Ocean, and thereby gain Australia, the counterpart of South America, as the islands northward of it are of the West India Islands; and as the more eastern part of Asia, if separated from the more westward portion, would be the counterpart of North America. We have, beside these, the Persian Gulf, "which goeth toward the eastward of Assyria," branching out to the coasts of India and China. We must indeed see that the land of Israel is most centrally placed, with regard to land, and the three grand races of mankind. Here, our brethren in America, Australia, the Cape of Good Hope, and India, may most conveniently meet with the inhabitants of Britain. And, further, the land of Israel is one, in which the snn-burnt Indian may meet with the inhabitants of Iceland; and the wanderer of the desert, with the children of Erin's green isle. The inhabitants of all countries may here join in sweet fellowship, without any of them feeling as if he went far from his home, to meet with his most distant brother. Here, where the Most High hath appointed, may most appropriately be placed the throne of universal empire. However widely scattered may be their possessions over the globe, this is most fit to be the common home of the human family. The Mind that appointed this, when the relations of this land to the more distant parts of the globe were to man unknown, must have been that of our Father in heaven, the God of that grace which was hence sent forth, to collect the scattered into one:—the God of that glory which shall be enjoyed, when He shall here reign as described, Ps. xlvii. 8, 9:

"God reigneth over the nations;
God sitteth upon the throne of his holiness:
The princes of the people are gathered together;
The people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted."

The land we are now considering was thus characterized by the God of Israel, when they were about being given the possession of it, under that covenant which they almost immediately and continuously broke. Deut. viii. 7—10:—

"The Lord thy God bringeth thee into a good land,
A land of brooks of water,
Of fountains and depths
That spring out of valleys and hills;

A land of wheat and barley,
And vines, and fig-trees, and pomegranates;
A land of oil-olive and honey;
A land wherein thou shalt eat bread without scarceness;

Thou shalt not lack anything in it:
A land whose stones are iron,
And out of whose hills thou mayest dig brass.
When thou hast eaten and art full,

Then thou shalt bless the Lord thy God,
For the good land that He hath given thee."

FORMER BEAUTY AND FERTILITY OF THE LAND.

The fecundity of this land was owing, naturalists have said, to "several circumstances: such as the excellent temperature of the air, which was never subject to excessive heat or cold; the regularity of the seasons, especially the former and latter rain; and the natural fatness and fertility of the soil, which required no manuring. It was famous for its large and delicious grapes; for its palm-trees and dates; and for its balsam-shrubs, which produced the celebrated balm of Gilead; for the constant verdure of its fruit-trees,—its citrons and oranges. Its vines yielded grapes twice, and sometimes thrice in the year. Its honey was abundant. Its inhabitants cultivated sugar-canes with great assiduity: their cotton, hemp and flax, were mostly of their own growth and manufacture. Its vicinity to Lebanon, afforded them an ample supply of cedar, cypresses, and other stately and fragrant trees. They fed large herds of cattle, and flocks of sheep; and their hilly country afforded them, not only variety and plenty of pasture, but also abun-

dance of water, which descended thence into the valleys and lowlands, which it fertilized. They had plenty of fish; and they had salt, which Galen affirms to have been preferable to any other. The fecundity of Palestine has been extolled, even by Julian the apostate; who frequently, in his epistles, mentions the perpetuity, excellence, and abundance, of its fruits and produce."

Such was the land, even after it had lost the bloom of Eden; but now, the visible effects of the divine displeasure have been so long upon that interesting country, that the far greater part of it is reduced to a mere desert; and the author who supplies the foregoing description, concludes by saying, "If we were to judge by its present appearance, nature itself has rendered it incapable of cultivation." This is exactly correspondent to what was prophesied would be the case, during the scattering of the holy people. Lev. xxvi. 43:—

"The land also shall be left of them,
And shall enjoy her sabbaths
While she lieth desolate without them."

Future Changes in the Land.

Immediately before this, (v. 42,) the Lord hath said,

"Then will I remember my covenant with Jacob,
And also my covenant with Isaac,
And also my covenant with Abraham will I remember:
And I will remember the land."

Then shall that land, which hath indeed been made utterly desolate, be again, and far more abundantly, found blooming with beauty and teeming with plenty. When the Lord will have mercy upon the land, one of the principal means of his blessing it, would seem to be his cleaving it with rivers: and these shall be preceded by an earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." And this shall be upon the approaching restoration of the people to the land,—when it has again been carefully cultivated, and rendered fruitful, far beyond what it now is. Then will the King of the North, having gathered to him many nations, come up to make a prey of them. In Zech. xiv. 2—4, we are told that "all nations will be gathered against Jerusalem to battle." To distinguish this siege from the former, when Jerusalem was entirely destroyed, it is added:—

"The city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall NOT be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives."

And, that we may be at no loss to ascertain what locality is here meant, it is particularly described as being that very Mount of Olives,—

"Which is before Jerusalem, on the east, and the Mount of Olives shall cleave in the midst thereof; towards the east, and towards the west, a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south."

The cause of this is adverted to, as being a literal earthquake, such as the Jews had previously experienced in the days of King Uzziah. This earthquake, although disastrous to the enemy, shall be the cause of blessing to Israel. The land, it would seem, is to be lifted up, and the valley into which the Mount of Olives had been rent, is to be the bed of the river, which, like that of Eden, is to go forth eastward, to water the garden of God. Thus it is said (verses 8—10:)—

"And it shall be in that day, that living (or running) waters shall go out from Jerusalem; half of them towards the former sea: (*as flowing in the valley eastward,*) and half of them towards the hinder sea; (*or Mediterranean, westward;*) in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place."

This lifting up will, doubtless, conduce, of itself, to lift the land out of its burning barrenness, into a temperature more conducive to health.

"And there shall be no more utter destruction, but Jerusalem shall be safely inhabited."—v. 11.

The same matters, which are thus clearly expressed by Zechariah, are also explicitly foretold by Joel in the end of his prophecy, iii. 9—18:—

"Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord, let the heathen be wakened, and come up to the valley of Jehoshaphat, (*which means* the Lord shall judge,) for there will I sit to judge all the heathen round about."—v. 11, 12.

—The valley of Jehoshaphat, it may be observed, lies between the Mount of Olives and Jerusalem; and is thus the more immediate scene of that awful convulsion intimated in Zechariah, and in which the Mount of Olives is to be cleft in twain. Then are the wicked, as it were, cut down, and thrown into the great wine-press of the wrath of God:—(v. 13—18.)

"Put ye in the sickle, for the harvest is ripe:
Come, get you down, for the vats overflow,
For their wickedness is great.
Multitudes, multitudes, in the valley of decision:
For the day of the Lord is near in the valley of decision.
The sun and the moon shall be darkened,
And the stars shall withdraw their shining.
The Lord also shall roar out of Zion,
And utter his voice from Jerusalem;
And the heavens and the earth shall *shake:*
But the Lord will be the hope of his people,
And the strength of the children of Israel.
So shall ye know that I am the Lord your God,
Dwelling in Zion, my holy mountain;
Then shall Jerusalem be holy,
And there shall no strangers pass through her any more.
And it shall come to pass in that day
That the mountains shall drop down new wine,
And the hills shall flow with milk,
And all the rivers of Judah shall flow with waters,
And a fountain shall come forth of the house of the Lord,
And shall water the valley of Shittim."

The same river, and the paradisaical character of its banks, are still more minutely described in Ezekiel xlvii;—as the preceding events, connected with the destruction of the King of the North and all his multitude, at the time of the great earth-

quake, and grand deliverance of Israel, are described in xxxviii. 20, 21, and xxxix. 21, 22:—

"All the men that are upon the face of the earth,
Shall shake at my presence,
And the mountains shall be thrown down,
And the steep places shall fall,
And every wall shall fall to the ground.
And I will call for a sword against him,
Throughout all my mountains, saith the Lord God:
Every man's sword shall be against his brother."

"And I will set my glory among the heathen,
And all the heathen shall see
My judgment, that I have executed,
And my hand that I have laid upon them.
So the house of Israel shall know
That I am the Lord, their God,
From that day, and forward."

The same things are frequently adverted to in Isaiah,—as in ch. xxx. 25, 26:—

"And there shall be upon every high mountain,
And upon every high hill,
Rivers and streams of water,
In the day of the great slaughter,
When the towers fall."

—Here it is added, that a wonderful change shall also take place in the atmosphere, so that,—

"The light of the moon shall be as the light of the sun,
And the light of the sun be sevenfold,
As the light of seven days,
In the day that the Lord bindeth up the breach of his people,
And healeth the stroke of their wound."

PROMISED MERCY UPON THE LAND AND PEOPLE.

So also, speaking of the great deliverance of Israel, it is said, (ch. xxxiii. 20, 21:)—

"Look upon Zion!
The city of our solemnities;

Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle that shall not be taken down;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.

But there the glorious Lord...unto us,
A place of broad rivers—streams,
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby:

For the Lord is our Judge,
The Lord is our Lawgiver,
The Lord is our King:
He will save us."

Israel, as having been sojourning in these maritime parts, have been the better prepared for enjoying their own land, when it shall be made "a place of broad rivers and streams." There, however, their ships of war will not be required: the Lord will be their sure defence, so that they may, without hesitation or reserve, devote their whole energies to the furtherance of peace and diffusion of blessing.

The same things are frequently adverted to in the book of Psalms. Thus, in Psalm xlvi.—after describing the great earthquake, by which the mountains are "carried into the midst of the sea," and during which, "the God of Jacob" is found a sure Refuge for his people,—the discovery of blessing is made:—

"A river! the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

The destruction of the enemy, and consequent deliverance and peace of Israel, are in the same Psalm described as taking place at that time. These are the times when refreshing shall come from the presence of the Lord:—"the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts iii. 21.

Thus shall abundant room and provision be made for returning Israel; to enjoy, during the millenial age, the good their God hath promised to bestow upon them:—Ps. lxvii. 6, 7.

"Then shall the earth yield her increase,
And God, even our own God, shall bless us.
God shall bless us,
And all the ends of the earth shall fear him."

In this land was Adam, in innocence, placed; and Israel, when holiness to the Lord. In this land did both Adam and Israel break the covenant, whereby they held possession of the land; and thence were they both driven to till the common ground: and because of the sin of the one, and of the other, hath the curse devoured the earth. But in this very land did the Prince of Glory condescend to bear the shame; and in this very land shall he occasionally condescend to bear the glory, and to sway his sceptre over the renewed earth,—the world,—the universe. As yet shall be accomplished that which is written; Is. ii. 2—5.—

"And it shall come to pass in the last days,
The mountain of the Lord's house shall be established
In the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many people shall go and say, Come ye,
And let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths:
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And he shall judge among the nations,
And shall rebuke many people;
And they shall beat their swords into plow-shares,
And their spears into pruning-hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
O house of Jacob, Come ye,
And let us walk in the light of the Lord."

When the restitution of all things, to the state they were in Eden, shall take place, then shall Israel, through the same redeeming love, whereby the outward blessings have been recovered, be given an inward beauty and moral fruitfulness, correspondent to the goodness which the Lord will then manifest, to the mountains and plains, the streams and the sea-coasts, of the land which had been promised to the fathers, and which they shall then be given in everlasting possession.—Hos. xiv. 4—7:—

"I will heal their backslidings,
I will love them freely:
For mine anger is turned away from him.

I will be as the dew unto Israel:
He shall grow as the lily,
And cast forth his roots as Lebanon.

His branches shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.

They that dwell under his shadow shall return;
They shall revive as the corn, and grow as the vine,
The scent thereof as the wine of Lebanon."

The Third Lecture opens thus:—

The Spirit invites to a consideration of the words of promise.

"Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass."

The Spirit reveals the Son, the sure Foundation, who came not to destroy, but to fulfil.

"Because I will publish the name of the Lord:
Ascribe ye greatness unto our God.
—The Rock, his work—perfect:
For all his ways—judgment:
A God of truth and without iniquity,
Just and right—He."

The Son, by the Spirit, introduces the backsliding children unto their Father, who hath already dealt with them according to covenant mercy.

"They have corrupted themselves, their spot—not—of his children:
—A perverse and crooked generation.
Do ye thus requite the Lord?
O foolish people and unwise!
Hath not He, thy Father, bought thee?
Hath He not made thee, and established thee?
Deut. xxxii. 1—6.

Distinction between Earth and World.

We are apt to look upon the terms earth and world as exactly synonymous. They appear, however, to have a considerable distinction of meaning, in several parts of Scripture. The Hebrew term earth, or land, *aretz*, from which, it is likely, our word *earth* is derived, seems to be more specially applied to that distinguished portion of the globe, which is so much the subject of promise. The term *world* seems not to be so applied, except when the other parts of the globe are meant also to be included. The two are distinguished, both as to creation and redemption. In Psalm xc. 2, God is said to have "formed the earth and the world." And in Psalm xxiv. referring to the Lord's return, when He comes to claim his own, it is said "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Physical Changes in the Earth.

It is upon the earth, more especially, that the physical changes are to take place, preparatory to the establishment of the millenial kingdom, as is intimated, Is. xxiv. The earth, or land, will be dreadfully convulsed; after which the dry deserts will be found well watered, and blooming with perennial beauty. At the close of the Millenium, not only shall the barren land have been thus recovered from barrenness, but great revolutions having also occurred in the world abroad, the very sea will be made to give way to scenes of greater beauty, and more full of goodness to man. Then, as is expressed in Rev. xxi. 1, "There shall be no more sea." It is before that time of the world's entire recovery, and at the commencement of the Millenium, that the land of Israel is to be so entirely changed. This change, it is intimated, Heb. xi. 8—16, was clearly understood by the Patriarchs. Abraham is there said to have been called to "go out into a place, which he should *afterwards* receive for an inheritance." And "he sojourned in the land of promise, as in a strange country." It was indeed the land of promise,—the land which he should afterwards receive for an inheritance: but the time was not yet come for the possession. It was, as yet, to them, only as a strange country, wherein they, at that time, sought no permanent dwelling: but there Abraham, with Isaac and Jacob, heirs of the same promise, dwelt only in tabernacles. Abraham looked for something further than was yet in the land: "He looked for a city, which hath foundations, whose builder and maker is God." These Patriarchs, it is expressly said, "all died in faith, not having received the promises, but having seen them afar off; and were persuaded of, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly, that they seek a country." They looked for a more blessed state of things than was then to be enjoyed. They looked for the land as it shall be, when the will of God shall be done on earth, as it is in heaven. They desired a better country; that is, a heavenly: wherefore God is not ashamed to be called their God, as if he had failed in his promise to them; but, even after they were dead, without having received the promises, God still calls himself *their* God, the God of Abraham, Isaac and Jacob: and why? because He will perform to them the promises. "He hath prepared for them a city,"—the New Jerusalem, that cometh down from God out of heaven; and which shall be the heavenly seat of dominion under the whole heaven. Then shall Abraham be found the heir, not merely of the land, but of the world. The promise of the land may, indeed, be said to imply that of the world; just as the possession of a throne implies the possession of the empire over which the throne is placed.

The Land never yet Fully Possessed.

It is rather remarkable, that a spot so eminently fitted for being the throne of universal empire, as is this land, should yet never have been occupied, as such, by any of the great powers that, since the rise of the Assyrian empire, have aimed at the sovereignty of the world. It is true that these three great states of ancient times, Tyre, Egypt, and Assyria, were on its several bounds: but the eligibility of the land itself seems not to have been observed. The Assyrian, with a force like that of his mighty river, swept over it, carrying away the house of Israel captive, and threatening also the destruction of Judah: but he stayed not in the land. He left only the wreck of some conquered nations, in the room of captive Israel. The Babylonian came next, and completed the removal of the people of promise, by taking away Judah also: but he seems not to have thought of occupying this glorious position, from which to issue his arbitrary mandates to all people, nations, and languages, that dwell upon the face of all the earth. The Medes and Persians next bore sway. They gave so far release to Judah, as to allow him to return to the land of his fathers; unthinking that they were thus parting

with the throne of the world. The Macedonian conqueror passed over the land, as one not knowing its value; and took up his abode in Babylon, which was to be destroyed. Three of the great kingdoms into which his empire was divided, bordered upon this land; north, south, and east. Still the throne of the earth was left comparatively empty: but much disturbed by two of these,—Egypt on the one hand, and Syria on the other. The Romans came next, throwing their covering wings over the oppressed Jews; and, at length, filling with desolation the land of Immanuel: but they thought not of making this the throne of their glory; although, ultimately, they removed the chief seat of their empire eastward, as far as Byzantium. These, the Macedonians and the Romans, as coming by sea, and drawing the people out towards them, seem to have been the fishers that it was prophesied (Jer. xvi. 16) would fish Israel out of their land. Afterwards came the hunters, who were to hunt them. These were the Arabians, or Saracens, on the one hand, and the Turks on the other. The former swept over the land from south to north; and, northward of the land, erected some principal seats of their empire, as in Bagdad and Aleppo. The Turks hunted from east to west, as far as Constantinople, anciently Byzantium, where they erected the throne of that empire, which is now tottering to its fall.

It is remarkable, that although all these nations have in their turn trod Jerusalem under foot; and have, in all directions, swept over the land to further conquests, yet none of them have in truth enjoyed the land: and it is as remarkable, that the only kingdom of Jerusalem which has been at all set up, since the expulsion of the Jews, is that of the Franks, at the time of the Crusades:—the only enterprise in which all the western nations ever fully united. The land, however, was not then prepared for Israel; nor were they prepared for it: and their wisdom will be to wait their being given possession of it through the power of the blood of Jesus. They will again go up to take possession: and the King of the North will come up to contend with them for this throne of universal sovereignty; and will seek to make a prey of them, when they are there gathered with their treasures, out of many countries.—Ezek. xxxviii. By its being said in Daniel, (xi. 45,) that "he shall plant the tabernacles of his palaces, between the seas, in the glorious holy mountain," it would seem that he will have perceived the eligibility of that land, as so beautifully seated between the seas, and as supplying such facilities for building; and will be making preparations for the erecting there a splendid metropolis for the immense empire he shall then have acquired; as having swept away the Turk, and overthrown the King of the South; and united Persia, Ethiopia, and Libya, with his many bands from the North quarters. But, as has been described by so many of the prophets of Israel, "he shall come to his end, and none shall help him." The land shall be kept for the people to whom it was promised in the days of old; and who have been ever in training to become a nation of kings and priests unto God.

To be continued.

BOUND VOLUMES for 1848 and 1849 can still be had at our office.

EVERLASTING PUNISHMENT.

By Elder John Tate.

[Continued from page 59.]

Jer. 21: 12, "O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings." Here the idea of an unquenchable fire is again presented. But most certainly the text does not teach, that this fire "that none can quench," will literally burn to eternity. The prophet threatens judgments which were to be inflicted in the present world, but he does not intimate any thing concerning a future state. When God says, "lest my fury go out like fire, and burn that none can quench it," he explains his words so that we cannot misunderstand him. Thus he says verse 5-7, "And I myself will fight against you with an out stretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy."

Such was to be the result of the burning of the fire of divine wrath—that fire of which God says, "none can quench it." And that the destruction of the objects to which the fire is applied, is the great fact here taught, is too plain to be disputed. The words, "none can quench it," in this instance certainly does not mean that the wicked Jews, together with their beasts, should be kept alive for ever, to be tormented with the wrath of God. The great fact brought to view, is, that of destruction and subsequent desolation.

* Ezekiel 20: 45—49. Let the reader turn to the passage. I will transcribe part of Clarke's Comment:

"Verse 47, *I will kindle a fire.*] I will send war, *and it shall devour every green-tree*—the most eminent, and substantial of the inhabitants; *and every dry-tree*,—the lowest and meanest also.

The flaming flame shall not be quenched.] The fierce ravages of Nebuchadnezzar and the Chaldeans, shall not be stopped till the whole land is ruined.

"Verse 48. *It shall not be quenched*] till the whole land shall be utterly ruined."

According to Clarke, an unquenched fire is the symbol of entire destruction. And this is in exact agreement with the passage. The inhabitants of Judea are represented as trees, which constitute a forest, to which fire is applied: and as no earthly power can resist or quench the flame, the result is complete destruction.

We are now prepared to turn to the passage first referred to. Several times the Saviour repeats the awful words, "the fire that never shall be quenched." "Where their worm dieth not and the fire is not

* See Dobney on this and other similar passages. If the reader has not yet got a copy of Dobney "On future Punishment," I hope he will send for one immediately. *Get it*, *read*, and *study* it.

quenched." We have seen that similar phraseology was frequently used by the prophets, when they denounced the judgments of God; but never did these words, as used by them, denote an eternity of suffering. The Jewish people were accustomed to meet for divine worship, when the law and the prophets were read and expounded. They must have become familiar with the phraseology in question; and, as we have before seen, the idea which it suggested to their minds, as Dobney remarks, "would be that of final and irretrievable ruin; not never-ending torment, but utter and everlasting destruction." When therefore, the Saviour announced the doom of the wicked in the fearful words above quoted, the people must have understood him to mean, that in the future state the wicked would be utterly consumed—they would have no power to quench the flame of vengeance: hence it would burn until they were completely destroyed and that forever.

Let us now compare Mark 9: 43, 44, with some other declarations of Jesus Christ. In Matt. 13, the children of the kingdom are compared to wheat, and the children of the wicked one to tares. We are directed to the "end of the world," when these two classes of men shall receive their doom. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity: And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Now every one knows what the result would be of casting tares into a fire. They would be burned, utterly consumed, so that as tares they would be no more. So shall it be with the children of the wicked one: they will be cast into the devouring fire; while consuming they will wail and gnash their teeth, and sooner or later will be entirely consumed and be no more. This is positively taught by the Saviour; as tares are *burned*—not always burning but never consumed—but *burned* in the fire, *so shall it be in the end of this world.* Surely, Jesus Christ could not have expressed the idea, of the final destruction of the wicked more clearly than in the language before us.

Jesus teaches the same fact in John 15: 6. "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned." As a withered branch, when cast into the fire is burned, *viz.* entirely consumed, so will it be with such as do not abide in Christ, and bring forth good fruit. Whoever will dare to emancipate himself from the despotic rule of a false theology, cannot fail to see that Jesus here teaches, that the wicked will be consumed and cease to be forever.

In confirmation of the preceding views, I may quote the language of John the Baptist, Matt. 3: 12, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

On this text, Dr. Scott remarks as follows: "The expression 'unquenchable fire' as fully proves that the wicked will never be released from the place of torment, as 'their worm that never dies,' does, that they will never be annihilated." Such is a specimen of orthodox commentary. The one word "*unquenchable*" is explained to teach an eternity of agony, and that too in direct contradiction of the Baptist, who says "he (Christ) will BURN UP the chaff with unquenchable fire." The Universalists are often accused, and not without reason, by their opponents, of bending scripture into any desired attitude and position; but they are not alone in such business. A greater distortion of scripture than the above, cannot be found in theological literature.

Now reader, look at the passage last quoted, and cast off the fetters from thy mind; cherish a free thought in thy soul, and tell me *what does it mean?* If thou shouldst cast a piece of pure gold into the fire, wouldst thou say, there, now, it is *burnt up?* No: thou wouldst not say so. But if, instead of gold thou didst cast a handful of cotton into the fire, then it would be proper to say, it is consumed—*burnt up.* So with the wicked. If, as John says, "they shall be burned up with unquenchable fire," they will then "be as though they had not been"—they shall have no more place in the universe forever. Whether then we examine the language of the prophets, of John the Baptist, or of Jesus Christ, we find the end of the wicked shall be DEATH. The "worm that dieth not, and the fire that is not quenched," signify the causes by which the sinner's destruction will be effected. These causes will operate with terrible and irresistible power, until the sinner shall perish out of the creation of God, and then he will be no more forever.

It is urged in favor of the doctrine of eternal misery, that the fire is said to be everlasting. "Depart ye cursed into everlasting fire," etc. See also Matt. 18: 8.

To this I reply, 1st. If the fire shall really endure forever, it does not follow that what is cast into it shall also endure forever. A man might be cast into the dungeons of the Inquisition, but it does not follow that he must remain alive in them, so long as they endure. So a man may be cast into an everlasting fire—not to remain alive in it forever, but as Jesus and the Baptist testified, to be *burned*, and *burned up.*

2nd. The fire mentioned in Isaiah 34 is represented as an everlasting fire; "the smoke thereof shall go up forever." But no one supposes, that the word *everlasting*, in this passage, is to be understood in an unlimited sense. We have before seen that when the earth shall berenewed, Idumea shall be redeemed from the curse. Edom shall be as Eden in the new creation.

3rd. The word everlasting, does not necessarily express the idea of eternal continuance. Thus Ex. 21: 6, we read "and he shall serve him forever;" the forever here reaches to the end of life, or to the jubilee. So in Ex. 31: 15—17, the seventh day is declared to be the Sabbath, and God says, "It is a sign between me and the children of Israel forever." In Lev. 6: 13, we read the fire shall ever be burning upon the altar, it shall *never go out.* See Num. 10: 8; 15: 15. 1 Sam. 1: 22. So in Ex. 40: 15, the Aaronic priesthood is represented as an everlasting priesthood. In Gen. 49: 26, we read of "everlasting hills," and in Hab. 3: 6, of "everlasting mountains" which were scattered before God. In all these instances, the word *everlasting* denotes a *finite*, and in some of them a very *short* period of duration.

This is indeed so evident, that the advocates of eternal torment fully admit it. Thus Saurin in his sermon on hell, says, "We grant, my brethren, the word eternal does not always signify properly and

literally eternity. . . . . This term, then, must be taken in a metaphorical sense in the three following cases.

"1. *When that which is called eternal in one place, is said in another to come to an end.* . . . . 2. A metaphorical sense must be given to the term, *when the sacred history assures us, that what it calls eternal has actually come to an end.* Thus it is plain, the *fire* of Sodom was not *eternal;* for sacred history informs us, it was extinguished after it had consumed that wicked city, and it is called *eternal*, only because it burned till Sodom was all reduced to ashes, Jude 7. . . . . 3. The term must be taken metaphorically *when the subject spoken of is not capable of a proper eternal duration*, as in the case just now mentioned, that a mortal servant should eternally serve a mortal master."

Now let us apply Saurin's first rule to the subject. Jesus tells us, the wicked shall be burned. As tares are gathered, and burned in the fire, so will it be with the children of the wicked one, in the end of this world. He says, they shall *lose life*.

John the Baptist says, the chaff shall be burned up; and John the Apostle teaches us, the wicked shall be cast into the lake of fire which is the *second death*. These passages state in the most explicit manner, that the existence of the wicked shall be terminated, and as a being cannot suffer after he has ceased to exist, it follows that the sufferings of the wicked will not be eternal.

Again: Saurin says, the fire which consumed Sodom "is called eternal, only because it burned till Sodom was all reduced to ashes." Very well. With just as much propriety may the fire of hell be called eternal, because it will utterly consume and destroy the miserable beings, who will be cast into it.

West Brewster, Mass.

ELD. JOHN TATE AND THE WESLEYANS.

We learn from the "True Wesleyan" that Bro. Tate has been tried before the New England Wesleyan Conference on the charge of preaching "*Unchristian Doctrine.*" We give the account in the Editor's own words from the Wesleyan of April 6th. It is as follows:

"The most remarkable item of business, was the trial of Rev. John Tate, for preaching unchristian doctrine. Bro. Tate admitted the specifications but denied the charge; that is he admitted that he had preached as charged, but maintained it was not unchristian, but the only true christian doctrine on the subject. The points which Bro. Tate undertook to defend may be stated as follows: 1. The human mind or soul is material; 2. It becomes unconscious at death and remains so until the resurrection; 3. All the wicked at or after the judgment will be burned up and cease to exist. He admitted that this was not the doctrine which he had held in time past, that it was not the doctrine of the Christian world; yet he insisted that it was the doctrine of Christ, the doctrine of the Bible, and consequently that it was Christian doctrine. The Conference, at his request, gave him a chance to defend himself that he might prove that he was right, and that they were all wrong, if he could. He had made a thorough preparation, having written out a labored argument, which he delivered before the Conference in a little over five hours. He was replied to by a brother who was requested to speak for the prosecution. His argument occupied about four hours. Then Bro. Tate asked the Conference to allow him half an hour to reply, which was granted, and he was again replied to by the brother on the other side, who occupied less time. Then the Conference voted by yeas and nays, and the charge was sustained, all voting yea except one layman, who stated that he believed Bro. Tate had preached unchristian doctrine, yet as he sympathized with him in part of his views, he voted nay. The Conference then, without a division, passed a resolution requiring Bro. Tate to desist from preaching as a Wesleyan Minister while he continues to hold and preach the doctrines for which he has been tried.

We regard this trial and its result as important; it has settled the question that the New England Conference is sound in doctrine, and that they will sustain the standard, and suffer no man to preach on their responsibility, and by virtue of their credentials, who preaches what they hold to be unchristian doctrine. We never before saw so much good feeling and such perfect unity of views in a trial of like importance."

A single remark, and then we wait for Bro. Tate's account of the matter. Says the foregoing account, "This trial * * * has settled the question that the New England Conference is SOUND IN DOCTRINE," &c. Of course it is sound in "*Wesleyan* doctrine;" but it is far, *very far*, from settling the question of its being "sound in" the doctrine *of Christ*. A *heretic*, however, is one that "*don't think as I do.*" So, according to this rule, we shall expect to hear Bro. Tate say, "This trial has settled the question that the New England Conference is" *corrupt* "*in doctrine*"—preaching and defending "*unchristian* doctrine." Who shall decide between them? The powerful voice and talents of the Editor of the Wesleyan—the great leader in the sect called "True Wesleyans" in this country—was enlisted against Bro. Tate at that conference, and "the conference is *sound.*" Well, we do not complain.—They ought to be sound; and they should believe themselves so if they continue "*Wesleyans;*" for Wesley believed in *endless torture*, and man's inherent immortality; but, we believe such doctrine is a pernicious and God dishonoring heresy—robing Christ of his glory; through whom *alone* we attain immortality.

POST MASTER'S FRANKING PRIVILEGE.—The Post Master General has decided that all Post Masters may, as agents for publishers, frank letters to such publishers, containing money for papers, names of subscribers, &c., and that the agency of a Post Master for any Publisher will be presumed from the fact that he franks letters to him.

"BIBLE EXAMINER—EXTRA."—The edition of 5000 copies published at the commencement of this year is exhausted; but, we have just published another. We now put it at the extreme low price of *two cents* per copy. No discount from that can be made, if taken by the 100 or 1000. Now is the time to scatter the "*Extra*" more widely than ever, as there is manifestly a waking up of the opponents

of the doctrine it contains. The circulation of "Dobney on Future Punishment" should also be increased; it has already done wonders in the United States, and it will be seen by the letter from "Scotland" that it has begun its work there.

BIBLE EXAMINER.

PHILADELPHIA, MAY, 1850.

AN ACKNOWLEDGEMENT.—Our unknown friend, whom we suspect of being a beloved *sister* in Christ, will please accept our heartfelt gratitude for the donation of five dollars, *in gold*, enclosed in an envelope with the following printed inscriptions:

O LORD GOD, FOR JESUS CHRIST'S SAKE GRANT THAT BY THY HOLY SPIRIT, I MAY

Believe in Thee firmly.	2 Chron. xx. 20; John xiv. 1
Hope in Thee joyfully.	Heb. iii. 6; Rom. xv. 13
Love thee fervently.	Mark xii. 29, 30; Jude 21
Pray to thee earnestly.	1 Thess. v. 17; Matt. vii. 7, 8
Walk with Thee humbly.	Micah vi. 8; Eph. v. 15, 16
Work for thee diligently.	1 Cor. xv. 58; Gal. vi. 9
And wait for Thee patiently.	Psa. xxvii. 14; 2 Thess. iii. 5

A Christian can lose nothing of importance, unless he can lose his God: but God is his everlasting portion, therefore his complaints are childish.—Psa. lxxiii. 26.

It is the duty and privilege of the Christian to trust Christ *in* all. *for* all, *with* all, *above* all. Are you doing so? The more you drink into the love and spirit of Christ, the more happy and honorable, and useful you will be.

In every company, remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost. Always have a word with God, before you enter into conversation with men.—James i. 5.

Will your present engagement further your communion with God, or hinder it? You should be very careful on this point. "Do all to the glory of God." Often ask, will this *glorify* God?

We suppose this donation was elicited by the brief statement of our temporal circumstances in the last Examiner. Gold is valuable, but the truth of God and the excellent inscriptions on our friend's envelope are more precious than gold. May they be graven on all our hearts; and may the donor have the full consolation which must arise from their being inscribed on hers.

On the *seal* was inscribed, "*Many members in one body.*" May this truth be *stamped* on all our thoughts towards each other, and be *impressed* on all our words and actions: then shall we live as Christians ought to live.

INTERESTING FROM SCOTLAND.

It gives us very great satisfaction to lay before our readers the following communication from Scotland. We mentioned in the Examiner for March, that we should take measures to open a correspondence with ministers in that country who had embraced the view of immortality *only* in and through our Lord Jesus Christ; and we expressed the hope, that before the close of the year we should be able to lay further information from there before our readers. We do sincerely rejoice, thank God, and take courage, that we are enabled so soon to realize our hopes; and Brother Moncrieff will accept our unfeigned thanks for having so soon responded to us and our wishes. If his communication affords our readers as much pleasure and consolation as it has us, we are sure they will think they are well paid for the subscription price of the Examiner by this *one* article.

MUSSELBURGH, near Edinboro, *Scotland*,
March 21st, 1850.

TO THE EDITOR OF THE BIBLE EXAMINER:—*Dear Brother*,—Yesterday the post brought me a copy of the "Bible Examiner" for March; and as it seems to have come direct from the publishing office, I conclude that you are the donor, and beg to give you thanks for your kindness. You can scarcely imagine how delighted I was to find it advocating, and advocating so well, the glorious doctrine of immortal life *only* through Jesus. I wish we had such a work in Scotland, but the time for such has not yet arrived. Here the controversy is in its infancy; and I doubt not it will increase in vigor, while many, it is to be hoped, will be savingly benefitted. Perhaps a few statements as to the rise and progress of the question in Scotland, may not be uninteresting to you, and I shall therefore indulge myself in a brief narrative of facts.

In the autumn of 1848 my attention was called to Mr. Dobney's work on Future Punishment, which I obtained and read with great consideration, and not a little prayer, that the Divine Spirit would enable me to understand what was really the future doom of the godless. Mr. Dobney's work cast great light on the statements of Scripture regarding man's true position in the scale of being, and the end of all who should reject the life-giving Saviour. No sooner did I discover that the natural immortality of man was an unscriptural tenet than all became plain. I saw immortality could only be obtained through Jesus, and that, as a necessary inference from this doctrine, the wicked must perish. It is a necessary inference, but while it is so, it, as an independent truth, is in numbers of passages directly asserted in the book of God. What a grand discovery I had made! It was like a new conversion to me, and I praised the God of Love, for having given me such an attractive and sanctifying view of his infinitely glorious character. Eternal torture horrified my mind. I believed that God was love; and that he should resolve to torment men for ever, seemed to me very irreconcilable with infinite love; many a sad hour the subject gave me, and my only relief was if possible to forget it entirely. But the truth gave me liberty and peace, and the utmost satisfaction. It is most reasonable if men reject LIFE, that they shall perish. The blessing of immortality is brought near to all of us: the rule is simple and just,—take and live, reject and perish.

About the end of the year I began to preach the doctrine of life in Jesus, and literal and perpetual death in rejecting him. My people were of course considerably agitated for a time; but the Bible evidence is so full and convincing, that the truth was received by them, with only a few exceptions, who left us for other places of worship. There may be a

few—a very few—at this date who are not fully convinced, but they are silent, and the peacefulness of Christian union exists among us. Like myself, my people have felt themselves greatly benefitted by the truth; and many a heart knows a joy now to which, under the old horrible and crushing system, it was a total stranger. God is love; and the better he is understood, the more will he be seen in this transcendant and transporting character.

As soon as I commenced to preach the new doctrine, my trials commenced also. In the "Christian News," a paper belonging to our religious party, I was in the most unmerciful manner held up to public pity and scorn; and classed with "infidels and atheists." Since then all ministerial fellowship between me and my brethren has been dissolved; not one of them looks near me; in a word, I have been cut off and cast out as unfit for their society and unworthy of my office. What pleasant friendships have been broken up! What sweet hours gone for ever! But if we follow Christ faithfully, and are loyal to Heaven, we must expect such trials, and be prepared for them. Through the mercy of God I have been enabled to count all things but loss for Christ; and my determination is to declare the truth, be the consequences what they may, and to defend it, as best I can, against all Comers.

Soon after beginning to preach the new doctrine, I published my "Dialogues on Future Punishment," which had a good circulatiou, and, as I know assuredly, has been blessed to the enlightenment of many. A series of papers appeared, after the publication of my "Dialogues," in the "Christian News," defending the old systems—unconditional immortality and everlasting torments; the articles were by Mr. Kirk, minister of the Congregational Church, Brighton street, Edinburgh. To these papers I sought liberty to reply in the columns of the "C. News," but was refused; by and bye they were issued in a small pamphlet, to which I wrote an answer which was issued near the end of last year. This "reply," judging from statements made to me in various ways, has done much good; and therefore I again say, the Lord be praised. You will be glad to know that a good many in Scotland have rejected the old doctrine; and are rejoicing in the liberty which the truth yields. Here and there all over the country sound minded, intelligent, godly men and women are testifying the truth; and the number is regularly increasing. Considering the short time since I was honored to bring the subject before my countrymen, I see no cause but to rejoice at the success which has attended very feeble and unworthy efforts. Very probably this success would have been much greater had I been able to meet requests from different places for lectures on the subject, but these, in consequence of disease in my foot, have had to be declined.

My intention is, if spared, to issue a series of small tracts on the question, and they will appear as circumstances seem to require and warrant their publication. I send you a copy of the first, which has just been published.

In your Magazine, at p. 42, I see a statement that, in connection with the departure of the brethren from the "Independent Church in Edinburgh," "18 churches have sprung up within fifty miles of each other," and I may observe that there is surely some mistake here. With the party that left the Edinburgh Church I am acquainted; but I never heard of the 18 churches that have come into existence in connection with that secession. Allow me also to state that as far as I am aware, the language about Mr. Munro, used at the top of the second column of the same page, is too strong. Whether Mr. Munro has fully espoused the doctrine I cannot say; that he is favorable to it is the most that my knowledge would warrant me to affirm. If he really holds the new doctrine, he has made no stand for the truth, and he has not been publicly anathematized as I have been, and as likely he would have been, had he done so. I have no doubt his being favorable to the new doctrine will have cooled some of his brethren toward him; and I have heard statements to this effect. It grieves me to say, that as far as I know the only ministerial advocate in Scotland, for the new doctrine, is your humble servant in the gospel. The discouragements are many, but the cause is grand and divine. I beseech you, and the friends of the truth around you, to pray the Lord to raise up able and devoted witnesses for his cause in this land. A light has been kindled in Scotland which no power, in hell or on earth, will be able to extinguish; and my effort and prayer is, that it may shine more and more luminously.

I am glad to see you have Mr. Dobney's work selling at your office. It is a valuable work, and is destined to do great good yet. Have you ever seen "Life in Christ," by Mr. White, of Hereford? It is very fine, very eloquent, and very useful: and would make an admirable addition to your store. But I must close, and trust you will excuse me for troubling you with such a long communication.

I am, dear brother,

Yours, in the hope of Immortality,

WM. GLEN MONCRIEFF.

We deeply sympathize with Br. Moncrieff in his trials, in "being cut off and cast out" by the denomination with which he was united, "as unfit for their society and unworthy of his office:" and when he says, "What pleasant friendships have been broken up! What sweet hours gone forever!" we feel the *living reality* of those expressions in our soul. The Searcher of hearts only knows the anguish we have felt in these same reflections, though we were never *formally* cut off, impeached, or tried by the church in which we were a minister. One thought, however, consoles us, and that is—Those who have cast us out, if they be truly Christ's, we shall be joined with again in sweeter harmony and friendship than ever, if not before, yet, in the kingdom of God. We remember Joseph was cast out and sold for a slave, and his brethren thought they were rid of him as a troubler of Israel; and we call to mind the anguish that filled his heart as he was forced away from his home and all its endearments; but the time came when his sorrow and anguish were turned to joy; his brethren found he was their benefactor, and that he still possessed a brother's heart, notwithstanding all the wrongs that had been heaped upon him. So we solemnly believe—and that belief supports us in our sufferings and separation from those who have cast us out—

that the true followers of Christ will yet find their only refuge from the rising and overspreading flood of real infidelity is in the doctrine that there is immortality *only* in and by Christ for any of Adam's race. When men are made to believe that the *Bible* teaches immortality in sin, and in suffering, infidelity must and will find food; it must grow and flourish; and the church which continues to teach that doctrine *as Bible doctrine*, will, before long, find a greater famine than Joseph's brethren found in Canaan; and they must come to what they now regard as Egypt to find weapons or food to stay the desolating plague of *real* "infidelity." Let us take courage then, brother Moncrieff; and "the God of all grace, who hath called us *by* Christ Jesus to his eternal glory, *after ye have suffered awhile*, himself shall perfect, stablish, strengthen, settle you." 1 Peter, 5: 10.

It may be a satisfaction to our brother to know that we have *re*-published "Dobney on Future Punishment," and that already two editions have been sold in this country, and a third published. It is carrying conviction to the minds of multitudes. "Life in Christ by Mr. White of Hereford," England, we have also read with deep interest, and commenced, a year ago, to give extracts from it in the Examiner, but was obliged, by a press of other matter, to suspend it. We intend soon renewing the work, and shall give copious extracts from it before the year is closed, we trust.

Br. Moncrieff will please accept our thanks for the *tract* he sent us, entitled "*Can you believe?*" and we hope he will send each number of the tracts as they are issued. We give in this number of the Examiner the one sent us: it ought immediately to be issued as a tract, and scattered *by millions*. See page 76.

Will Br. M. send us a copy of all the works he has published on this subject; particularly his "Dialogues," and his "Reply" to "C. News?" We send you our "Six Sermons," first preached in 1842; which please accept as a token of our Christian affection; and let us hear from you as often as convenient.

"The Age to Come.—It gives us much pleasure to see that our brother Marsh, of the Advent Harbinger, is taking nearly the same ground on the age to come that we have advocated for the last *seven years*. We became convinced in the winter of '42 and '43 that the view, held by Mr. Miller and his adherents, that this age would close with the conflagration of the globe, and the cutting off of all men not then prepared for immortality, and that the next age would open with the new heaven and the new earth, with none inhabiting it but the immortal ones, was an error; an error, too, calculated to make thinking men, who were governed more by reason than excitement, reject the idea of the speedy advent of Christ, altogether. They saw that much remained to be fulfilled on *this* earth, and that if the conflagration of the globe was to take place at the second advent of Christ that event could not be near. We became satisfied in February or March '43 that their objection to Mr. Miller's theory, in that respect, was good and immoveable; and we yielded to that conviction. We have since advocated the doctrine that the advent of Christ as King, to reign on the Throne of his father David, is an event *nigh at hand*—that it will be ushered in with a great and terrible destruction of his enemies, especially among those who have heard the gospel and rejected it; but that there will be "left of the nations," in the flesh, who will become subjects of the government of Christ and his immortal saints, who shall then rule the nations on this earth, having the seat of empire in Jerusalem, and on mount Zion, from whence "*the law shall go forth*" to all "left of the nations." That under this administration "justice and judgment would be executed in the earth," and "the whole earth be filled with the glory of God," according to his own oath and promise, often repeated in the Bible. That this period, or age, of the personal reign of Christ and his immortal saints on *this* earth, is the true *millenium*, which may be a thousand years; or, possibly a much longer period; but its exact duration we have not pretended to define. That period to close with the final resurrection, judgment, and *execution* of the judgment on *all men*: at which time the age of the new heaven and new earth would be ushered in. Our views on these subjects may be seen in the Examiner, in our our own articles, and in articles from Mr. Ramsey; the latter we intend to republish.

For holding such views we have been renounced, shunned, and avoided by a large part of the adherents of Mr. Miller's theory, who call themselves "*Adventists*." We have, however, held our own way in the matter, satisfied that sooner or later the candid portion of the people would see the subject in the light we did, with perhaps some modification not material to the argument. Now, after waiting seven years, we cannot but rejoice to see Bro. Marsh, in his paper, which has a large circulation among the Adventists, taking essentially the very ground we have occupied so long. He is doing the work nobly, and we bid him welcome to the conflict, and hope that his paper may have a still wider circulation, as it approaches nearer and nearer to what we believe is the truth. Only let us adhere to the *literal* interpretation of the Scriptures, and we shall all be *one* again soon. For that interpretation Bro. Marsh is now doing battle. May

the Lord speed him on. The Advent Harbinger is a large quarto paper of eight pages, published weekly, at Rochester, N. Y., at $2 per year.

"Is Man Immortal?"—We have received from an unknown hand an octavo pamphlet of 72 pages, containing a "Report of a discussion held at the Congregational Meeting House in South Glastenbury, Conn., Jan 30 and 31, between the Pastor of the Church, Rev. W. G. Jones, and Eld. Joseph Turner." The pamphlet is got up in good style,—is fifteen cents single copy, or ten dollars per hundred; to be had of Joseph Turner, Hartford, Connecticut.

The discussion lasted two evenings, and was managed with a good deal of ability on both sides. We, of course, think that Eld. Turner had the best of the argument; but remain of the same opinion now that we expressed in the Examiner for March, that such discussions, usually, are of no advantage to the cause of truth. We hope, however, it may prove otherwise in this case. The report is interesting: and the fact that such a discussion was held in a Congregational Meeting House, in "the land of steady habits," and that frequent reference was made by Mr. Jones to "Mr. Dobney" and "Mr. Storrs," shows that light is spreading on the subject of the way by which man may be possessed of immortality. We confess, however, that there is one expression reported in Mr. Jones' remarks, pp. 10 and 11, that we would be glad to hear him explain, or re-consider. It is as follows:

"We hold according to the scriptures, that there is a resurrection of the body; 'that this corruptible shall put on incorruption.' Not the righteousness of Mr. Storrs,—is corruption righteousness? Is this the way to interpret God's word? I am amazed at such wickedness and shocked at such folly."

We are disposed to think the report must be inaccurate. Surely we have never called "corruption righteousness." We do not wonder that Mr. Jones was "*shocked at such folly.*" But the "*folly*" is in his professed quotation from us, if he is truly reported. We suppose he must refer to a remark of ours in the Six Sermons, page 15, it reads as follows:—

"Paul, in Rom. 8: 10, says, 'If Christ be in you, the body is dead [i. e. mortal, doomed to die] because of sin; but the spirit is life [why? because the souls of men are immortal? No; but] because of righteousnesss'; clearly implying that it is the righteousness, or having *Christ in them*, that makes their spirits immortal."

If this is not what Mr. Jones refers to we do not know to what he has reference. Is my friend Jones "amazed at such wickedness, and shocked at such folly" as that of imputing our immortality to the fact that *Christ is in us?* that by thus being in us we are Christlike, or possessed of "righteousness," and that this righteousness, derived from union with Christ, secures our immortality by the power of Christ's resurrection? *viz*: by the same spirit that raised up Christ from the dead; quickning all his members, though they are mortal "because of sin?" Is it "such folly" as should "*shock*" him? If so, we confess he cannot be more *amazed* at us than we are at him; nevertheless we believe his zeal for what he honestly thinks is truth led him to speak too hastily. The Lord forgive him.

"Our Israelitish Origin."—A brother writes us that our "published extracts" from that work has created quite an impatient desire to obtain Mr. Wilson's book, and if one can be had, please remit it to me by Express:" he adds "if not, I beg you to issue an American edition as soon as possible. I doubt not it would sell faster than any reprint you have ever offered for sale." Another brother writes us, "I hardly know what to think of Mr. Wilson's views; but this much I do say that they are *intensely* interesting." Several others have said, "Can't you get us this work?" We could send to England for the work, but imported books come high. The copy of Dobney we imported cost us $1.75; and not as well executed as that we sell for 75 cts.

As to re-publishing Mr. Wilson's work, we have no funds to do it; and we should want $200 to begin with. It would make a book, if properly reprinted, near as large as Dobney's. If we should import for sale it would be two or three months before we could get them, and perhaps longer; by that time we shall have advanced some way in our extracts; and we intend to give the whole of the fourteen Lectures in the Examiner during this year; though we shall have to exclude some other matter that we had intended to insert, and we may have to publish one or more *Extra* numbers of the Examiner to accomplish our intention.

Now if you wish to circulate this matter, just send us *six hundred new subscribers*, with the cash. We can supply that number, more than we now have from the commencement of the volume. In this way you can help us to issue additional numbers of the Examiner and also assist us in the support of our family and in paying what we owe to others.

Do not get impatient because you get only a part of the work once per month; take time, and digest the subject well; we do not admire hasty conversions; a man looks at an important subject a "few weeks," and thinks the "*whole world*" can't refute him! Let us read, compare, seek light from God's word and Spirit; and let our conclusions be the result of a sober judgment.

We acknowledge that we have a rather increasing

conviction that Mr. Wilson is correct; and that we, the inhabitants of the United States, are a part of the literal posterity of Jacob, and of the *"ten lost tribes;"* and particularly that the *Anglo-Saxons are the posterity of Ephraim.* Of Ephraim there was to come a "multitude of nations," and he was to *"push the people together to the ends of the earth;"* a most striking trait in the character of the Anglo-Saxon race. Also Ephraim was to *"increase as fishes do increase:"* see Gen. 48. We were struck a few days since in reading, in a daily paper the following:—

"Mr. Elihu Burritt says that the Anglo-Saxon race numbers sixty millions of human beings. He estimates, if no great physical revolution supervenes to check its propagation, that in less than one hundred and fifty years it will number eight hundred millions of souls, all speaking the same language, centered to the same literature and religion, and exhibiting all 'inherent and inalienable characteristics.'"

Surely, if they are of Ephraim, this looks as if God's word concerning Joseph's younger son, would not return to him void, but would accomplish that which he pleased; and that it is prospering in the thing whereto he sent it. Compare Gen. 48: 16, 19, and 49: 26; Deut. 33: 13—17, with Isa. 55: 8—13. Then read Hosea 1: 10, and 2: 14, 15. If these prophecies have not had, and are not having, an accomplishment in the Anglo-Saxons, in particular, when and where did they ever have? or, where shall we look for a check to infidelity in relation to the truth of the Bible? Let the whole subject be carefully and prayerfully investigated; and if it shall appear that we are indeed that people concerning whom God has spoken such wonderful things, let us remember that a solemn responsibility rests upon us to fulfill the high calling of God.

The following is the Tract sent us from Scotland by Br. Moncrieff:

CAN YOU BELIEVE?

No. I.

1st. Can you believe, that every human being is certainly immortal, be he regenerate or irregenerate—good or bad—when the Bible never *once* says so,—nay, when it teaches, we must "by patient continuance in well doing, *seek for* glory, and honor, and immortality." Rom. 2: 7. How can men be immortal, if they require to SEEK FOR immortality?

2d. Can you believe, that the human soul is a divine principle—a part of God's very essence inspired into man, when this implies that God can be divided into innumerable portions, and that in these portions of his essence, he has become defiled with every species of iniquity?

3d. Can you believe, that because you think yourself immortal—feel that you are so—long to be so, and judge yourself adapted for immortality, you ought to be assured that immortality is your destiny, when the Scripture contains no such doctrine, and when common sense teaches these grounds of faith are essentially feeble, and would be rejected in any other case, as for instance, you never would believe you will yet be rich, because you think you will be so, or feel that you will be so, or long to be so, or judge yourself fitted for being so?

4th. Can you believe, that when it is said God expelled our first parents from Eden, lest, by eating of "the tree of life" after their sin, they might "live for ever," (Gen. 3: 22,) it does not mean that had they eaten they would thereby have lived for ever, since you suppose they were immortal by creation, and, therefore, certain of continuing everlastingly alive, whether they partook of it or not, either before or after their fall?

5th. Can you believe, that when Jesus Christ assured the Jews that unless they ate his flesh and drank his blood, they would not live for ever, (John 6: 27, 33, 47, 51, 53 and 57,) he could not mean they might in this way *become* immortal, since they, like all other men were, as is generally imagined, immortal, whether he had died for them or not, and whether they believed in his propitiatory death for their sins or not, though Scripture never asserts that men are, by creation, heirs of unending existence?

6th. Can you believe, that when the Apostle Paul declares it is the glory of Jesus Christ to have "brought life and immortality (or incorruptible life) to light by his gospel," (2 Tim. 1: 10,) he meant that Jesus taught that every man was immortal, when the Saviour never uttered such a statement; and if the Saviour taught that men might live for ever, or become immortal by faith in his sanctifying gospel, which he did on innumerable occasions in his discourses, (John 3: 16; 6: 51; 11: 26, &c.) how can you believe that all men are immortal irrespective of faith in Christ, as they must be if they are naturally immortal?

7th. Can you believe, that when the Saviour said to his disciples, "because I live ye shall live also," (John 14: 19,) he did not declare that they and *only* they would inherit immortality and its associated honors and blessedness?

8th. Can you believe, that at the resurrection, the wicked, who are popularly held to be as immortal as the righteous, shall be raised with incorruptible and immortal bodies,—that they will have occasion to take up the song, "O death, where is thy sting! O grave, where is thy victory!" &c. (1 Cor. 15: 54,) when the Bible represents this inheritance and victory as exclusively belonging to the followers of the Lamb? Luke 20: 36; Phil. 3: 21; Rom. 2: 7.

9th. Can you believe, that when the Bible, in innumerable passages, declares that impenitent men shall suffer "perdition," "everlasting destruction," to issue forth from the presence of the Lord,—in a word, that they are miserably to die after the judgment day, and that when this doom is expressly declared to be their "punishment," (2 Thess. 1: 9,) it cannot be that they are to undergo what these words expressing their end naturally import, since "death," as you may hold, like many others, would be no punishment at all, there being no suffering in death, or when a man is dead—suffering being considered essential to the idea of penal infliction? Can you believe that the nations of mankind, in regarding death as the "capital" or chief "punishment," have all along been acting as if they were moonstruck and demented, since, on the popular principle above stated, for a man to be executed—merely put to death—merely put beyond suffering, can be no punishment? Can you believe, that though the irrevocable death of impenitent men would exclude them perpetually from the vision of Christ and his glory—from the joys of heaven, and the fellowship of angels and saints—from all opportunity of searching into the wonders of the universe, and the unfathomable depths of the Divine Nature, which is love; yet to lose all this is nothing, and it would be lost by death: and, therefore, to say they will literally die and become extinct, as their punishment, is an idea to be abhorred and excluded from the mind?

10th. Can you believe, that life, and consciousness of existence, are *no* blessings in themselves, and that God is not to be praised for them, as every one consistently must, who holds that to have them taken for ever away would be no loss—no punishment?

11th. Can you believe, that though Jesus declares, God can and will destroy bad men, soul and body, in Gehenna, (Matt. 10: 28,) yet the human soul cannot be destroyed, for it is essentially immortal, though Scripture never says so? Can you believe the same thing about all such declarations as this—"the soul that sinneth it shall die." Ezek. 18; 4. May not God Almighty as easily destroy as create, and if he threatens, will he not keep his word?

12th. Can you believe, that though the mercy of God disposes him to save sinners, his justice requires him for the glory of his name, and the stability of his empire, to visit the finally condemned with most excruciating and ever increasing agonies through everlasting ages—to rain perpetually on them "snares, fire and brimstone," when he has never once threatened to do this, nay, when by threatening *death*, he has clearly intimated that a totally different end is awaiting the godless? Can you believe that this representation of God exhibits him as he is, an infinitely amiable, attractive, truthful, trustworthy, and righteous Sovereign.

13th. Can you believe, that should any of your friends or neighbors endure the everlasting torments in consequence of your faithlessness, and that should you gain heaven yourself, God will so miraculously affect your mind that you will be able to reflect on their ceaseless torments, nay, should you be so required, to repair to the very mouth of the burning cauldron, age after age, and behold their agonies, without experiencing for a moment the joys of heaven one degree lessened in your heart, even should the sufferer have been a wife, a sister, a brother, a child, or a bosom friend? Can you believe that such a perversion and denaturalization of your mental and moral constitution, would be the crowning of your salvation from sin, and all its consequences?

14th. Can you believe, that the most effectual way to awaken sinners is to deal largely in *unscriptural* threatenings of eternal fire and brimstone—to speak long and loud about the endless agonies awaiting impenitent souls—and that he who can paint the scenes of horror in the pit, and employ all the figures and tones of fleshly terrorism, is the man most certain to be successful as a preacher and revivalist of true religion? Can you believe that to cast away the popish and heathenish dogma of eternal torments would paralyze the pulpit, and open up the floodgates of crime, seeing its effects have been so signally beneficial in restraining worldlings, hypocrites, profligates, and criminals of every name, a great majority of whom believe in it! Can you believe that noxious error will produce better effects than the genuine truth of inspiration, which says to every man, "if ye live after the flesh ye shall die." (Rom. 8: 13,) never, never to be called back to life again?

15th. Can you believe, that it is justifiable for ministers to be continually assuring their auditors that they have immortal souls,—deathless spirits—indestructible souls—never-dying souls—eternal souls—and souls that can live eternally, and die eternally at the same time, —language never *once* found in Scripture, and only calculated to inflate and bewilder unenlightened hearers?

P. S. The above questions are seriously and affectionately presented to your consideration by one who wishes you well, and who has to thank God for having delivered him from the trammels, horrors, and delusions of the reigning self-styled orthodoxy.

Who will help us to publish the foregoing as a Tract?—Ed. Ex.

"THE PNEUMATOLOGIST."

Such is the title of a 12mo. periodical, 24 pages, designed to be published monthly by *Josiah Litch*, of this city, at one dollar per year, or a volume of 288 pages. It purports to be "*a work devoted to the proof and illustration of man's spiritual existence after death, by an appeal to Scripture and facts.*"

We bid our old friend and brother a hearty welcome to the field once more. We tried the strength of Scripture on the above topic with him in 1844, when he published the "Anti-Annihilationist." We doubt not since that time he has made advance in Biblical knowledge, and we shall be happy to see any new thoughts he may have to offer. In our friendly discussion in 1844 we adopted the Dialogue form; and as that is an interesting way, we shall take the same course now. We shall let our old friend speak in his new name, "Pneumatologist," abbreviating it to Pneu. We shall reply as Exr.—i. e., Examiner.

Pneu.—"We frankly avow our entire confidence in the faith and confession of the Pharisees, in the fact of the resurrection, and the existence of angels and spirits. —Acts 23: 8."—p. 1.

Exr.—The Pharisees denied the resurrection of the wicked; and maintained that those men *only* who had lived virtuously, have power to revive and live again. See *Cy. of Bib. Lit.*, by Kitto, article *Pharisees*. So far, then, I presume you have not "entire confidence" in their faith; at any rate Paul had not; for he expected the resurrection of "*both* the just and the *unjust*." Acts 24: 15. The Pharisees believed the resurrection consisted in the "*removal* of the souls of good men into *other* bodies." Hence the resurrection for which they contended was only a *transmigration* of souls. True, they called it a resurrection, but it was in "fact" no such thing. The Saviour cautions us to "beware of the *doctrine* of the Pharisees," as well as "of the Sadducees;" both were corrupt in doctrine: both were enemies of truth and of Christ.

Pneu.—"We have as good reason to believe in the existence and visible manifestation of departed spirits, as we have in the existence of a murder."—p. 1.

Exr.—Departed spirits, if they have conscious existence, are *entities—real beings*. You surely will not pretend that, "murder" is a real being. Murder is an *act*, not an *entity*; it has no real being. Murder does not exist. "*Existence*" is "*being: state of having life.*" Murder has not life, nor being: hence, if you have no more proof of the *existence* of departed spirits than of murder, I see not what foundation you can build upon.

Pneu.—"There are very few families to be found, who have not some well authenticated facts of the appearance of departed spirits to some member of it. And the reason why so few avow it is, the fear of being charged with being superstitious."—p. 2.

Exr.—Truly, it is wonderful that there should be such an almost universal manifestation of departed spirits among our families, and I have never yet, in fifty years, seen the person who affirmed they had, themselves, seen such an appearance. I recollect, indeed, when I was a boy, "backwoods" people talked about "*ghosts*," to frighten us chil-

dren and make us wonder. Perhaps *they* believed in such appearances.

PNEU.—"One well authenticated fact, of the visible manifestation of a departed spirit is sufficient to silence Atheism, Deism, and Materialism."—p. 2.

EXR.—Yes, and you might have added, "silence" the Bible too, which affirms "there is no *knowledge in sheol*"—the abode of *the dead:* Eccl. 9: 10. No such "well authenticated fact" as you speak of can be produced, except by immediate revelation from God: no such revelation, I am persuaded, has yet been made. But I will notice the supposed fact when you give it.

PNEU.—"God is a spirit."—p. 6.

EXR.—True—what then?

PNEU.—"An angel is *pneuma*, a spirit."—p. 7.

EXR.—True, again—what next?

PNEU.—There are "Demoniacal spirits. The same word *pneuma* used in reference to the substance of God and Angels, is used in reference to these devils or *daimonia*."—p. 8.

EXR.—Truth; and now what is the conclusion?

PNEU.—"It is abundantly revealed that man has a spirit, properly a part of his own identity. Luke 1: 57; my (*pneuma*) spirit doth rejoice in God my Saviour."—p. 8.

EXR.—You say, "man *has* a spirit." You have told us, and told us truly, "God *is* a spirit;" and that a "demon *is* a spirit," not that they *have* spirits; but when you come to man, you tell us, "man *has* a spirit;" a truth which I do not doubt; but is that spirit an entity—a *real being* of itself?

PNEU.—"It is expressive of a living, intelligent being, or agent constituting a part of man's identity."—p. 8.

EXR.—"Identity" signifies "*sameness:*" that is, this "intelligent being" is *the same as man;* that is true: yet you say, it is a "*part* of man's identity," or sameness. Then when Mary said "my spirit doth rejoice in God my Saviour," we are to understand her as saying, a "*part of*" *me* "doth rejoice;" and so may infer, that a "*part of*" her did *not* rejoice. Her language is the common expression for a strong movement of the affections. They who wish to express strong emotions almost invariably use a like expression; and no one understands them to be speaking of a "*a part*" of themselves. Man *is man.* He may be a *living* man or a *lifeless* man; he may be a *conscious* or an *unconscious* man. But to say that a man's spirit is conscious while the man himself is not, I confess, to me, is something more than a mystery. The spirit is the man, or the body is the man; or else it takes *both* to constitute a living man. If the spirit is the man, then, on your theory, *man* never dies. If the body is the man, then the *man* can neither suffer nor enjoy after death till he has a resurrection. If it takes the spirit and body both to constitute a *living* man, then when the body is dead that individual man is not *living*; and without life there is no sensibility, no suffering, no enjoyment, no consciousness, consequently no living spirit of *that man.*

PNEU.—"In the account of the creation, related in Gen. ii. 7, we are told that 'God made man of the dust of the earth.' He was then only a lifeless mass of organized dust."—p. 9.

EXR.—Yet he was *man*—mark that: and the man was then made. The Hebrew is *yitser, formed,* i. e. "*created and made,*" says Greenfield, in his "Book of Genesis in English Hebrew." Remember then, the text reads—"Jehovah God created and made *the man* of the dust of the ground." What more do you say?

PNEU.—"An addition was made to the man; 'God breathed into his nostrils the breath of life, and man became a living soul.' What did that act of the Almighty produce? We reply, it effected some addition to the man, by means of which he became, or was constituted a living soul or person—

EXR.—Let me interrupt you a moment. An artist makes a perfect *watch* but it neither moves nor ticks. Is it not therefore perfectly finished? Shall he be told he must make "some addition" to it, or it is no watch? What shall he do? own his work *incomplete?* He winds it up: immediately it is *alive*—tick, *tick,* it goes. A novice in the business asks him, What did you *add* to the watch? What is the answer? I added nothing, says the artist; I only put its powers in motion by *winding up the main-spring.*

PENU.—"The act of God produced a spirit in man; for his spirit was not an original formation with the body, but a distinct production."—p. 9.

EXR.—By the act of God a distinct production was produced so far as *action* was concerned, as in the case of the watch; but so far as a distinct entity or real being was added, called the spirit, there is not a particle of evidence of any such thing in the whole transaction. Do you say there is such evidence elsewhere? if so, where?

PNEU.—"In Zech. xii. 1. 'The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens and layeth the foundations of the earth, and FORMETH THE SPIRIT OF MAN WITHIN HIM.' This text is a solemn and formal declaration of God's creating energy; and among other acts of creative power, he formed the *spirit of man,* not with the body but *within* it."—p. 9.

EXR.—I admit the truth of the text you quote, and that it is the strongest text in the Bible in favor of your theory; still, I cannot admit your *inferences* from the text. You say, or rather infer, that God "formed the *spirit of man,* not with the body but *within it.*" The text itself says, God "formeth the spirit of man within HIM." Is the body "*him?*" Now as the direct account of creation by Moses gives us the particulars of man's creation, and gives us no information of God's creating a distinct entity, or real being in the body, called the spirit, in the sense you here use the term; and as you yourself are obliged to admit the term translated spirit also signifies "breath *of life,*" and further, as the term "*nishmath ha'yim,*" Gen. 2:. 7, is there used for "breath of life," which put the man in motion, we are persuaded that no more is meant in Zech. 12: 1, than that God put the breath of man's life *within him.* Such a construction harmonises with Moses' account of man's creation, and is only another form of expressing *the fact* that God created *man* as well as the "heavens and earth."

PNEU.—"The spirits of men do retain their identity and consciousness after death. Peter says, referring to sinners, 1 Pet. iv. 5, 6, 'Who shall give account to him who is ready to judge the quick and the dead. For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' The doctrine of this text is, that those who are dead, had the gospel preached to them during their day of proba-

tion, and are thus, although now dead, the subjects of judgment or trial. That although dead as men, they live according to, or in the same manner as, God *in spirit*. In that spiritual form, they will be judged in the same manner as men in the flesh. We regard this as an incontrovertible evidence of the existence in consciousness, of the spirits of men after death."—p. 12.

EXR.—Your reliance upon this text, to prove the consciousness of the spirits of dead men, shows how difficult it is to prove the theory you advocate: a text confessedly, by nearly all commentators, of difficult explication; but of all the doubtful interpretations, I am of opinion, yours is one of the most so. If it be the true interpretation, it follows that men to whom the gospel has not been preached will *not* "live in the same manner as God in *spirit*;" that is, in a separate state from the body: for, the apostle says, "For *this cause* was the gospel preached to them that are dead, that they . . . . *might live* according to God in the spirit." If that means that they might live in *the same manner* as God in spirit, *i. e.* in a separate state of consciousness, then, if the gospel had not been preached to them, they would not so live; and, of course, that spiritual existence *is not* and *was not* in themselves, but is an *effect* from a "*cause*," viz: "the gospel;" and so all who have not had the gospel preached to them will not so live whatever others do; and this is "incontrovertible evidence" that "the spirits of men after death" are *not* "in consciousness" from any inherent principle, as your *theory* maintains. The text from Peter, then, is clearly against you. The Roman Catholics claim this text to prove their purgatory; and the Restorationists to prove their theory; and I cannot see but either of them have quite as good a claim to it as you have to prove yours; all three of you, I am of opinion, are in error, and your claims without foundation. As to the real meaning of the text I may speak at another time; it is sufficient now that it is shown not to warrant the construction you put upon it.

PNEU.—"Familiar spirits constitute another evidence of spiritual existence after death. But it will perhaps be said, 'it does not appear that a familiar spirit was a human spirit. It may have been demons who communicated with those present.' To this we reply, who can prove that all the demons referred to in Scripture are not human spirits?"—pp. 13, 14.

EXR.—Aye! and, who can prove that they are?

PNEU.—"We have divine testimony on the subject. Isa. viii. 19; 'when they shall say unto you, seek unto them with familiar spirits, and unto wizards, that peep and mutter; should not a people seek unto the Lord their God? For the living unto the dead?' This is a plain recognition of the fact that familiar spirits were those of the dead. And the object of the Holy Spirit is, to show the absurdity and wickedness of the living going to the dead to seek wisdom."—p. 14.

EXR.—True it is folly and wickedness for the living to seek wisdom from the dead, because the Holy Spirit declares the dead have neither wisdom nor knowledge, Eccl. 9: 5, 10. As to your text, Isa. 8: 19, being "a plain recognition of the fact that familiar spirits were those of the dead," I consider it a mere *assumption;* and this assumption is a "plain" contradiction of the testimony of the Spirit of God, as I have just shown.

PNEU.—"It is said in 1 Saml. 28, that Saul had put away all that had familiar spirits out of the land. He had done this by putting them to death."—p. 14.

EXR.—If your theory be true, Saul only *multiplied* those spirits—adding to their number by killing wicked men and women. A grand method to *put them away*, truly!

PNEU.—"The apostle Paul, 1 Tim. iv. 1, assures us that the 'spirit speaketh expressly, that in the last times, some shall depart from the faith, giving heed to seducing *spirits* and doctrines [or teachings] of devils.'"—p. 15.

EXR.—A fatal text to your theory, because it shows "the seducing spirits" are "*devils*," and not the spirits of dead men. And the "doctrine of" these "devils" is "*Ye shall not surely die*"—"your spirits will be alive, conscious," and "know more than all the world," when they "escape out of the body." Paul drew the picture to life; and just such "seducing spirits" try now to induce the belief that dead men have "knowledge" in the face of the plain and positive testimony of the Bible that they have none. But I see you have a book or scroll there that does not look much like the Bible: may I ask you what it is?

PNEU.—"BRIEF HISTORY OF THE KNOCKING." p. 15.

EXR.—It is about that mysterious knocking in Rochester, and vicinity, N. Y., for two or three years past, I see. Well, if you must attempt to prove the spirits of dead men are conscious that will be better than the Bible for you; but don't forget that it is going direct to the familiar spirits themselves; and that, you say, "is abominably wicked whether done by the heathen or the people of God," p. 14; and in this sentiment I fully agree with you. If a reference must be made to them to prove the conscious state of dead men, first prove they are the spirits of dead men, and that their testimony can be relied upon, before you bring these "*knocking*" goblins alongside the testimony of inspiration.

PNEU.—"It was ascertained that" one of them "purported to be the spirit of a pedlar, who had been murdered in that house for his money, $500, at the age of thirty-one."—p. 16.

EXR.—What if it did, does that prove it really was so? No more than the serpent's saying, "Ye shall not surely die," proves that testimony true. True, they all *profess* to be *good spirits;* but that only makes them the worse, for they manifestly do *lie;* and you yourself admit that God prohibits consulting them, do you not?

PNEU.—"They undertake to deal in the occult, that is to foretell the future. That is one of the forbidden acts. It is in vain to say they are good spirits, and therefore it will do no harm to consult with them. It is sufficient that God has prohibited it in the most positive manner."—p. 23, 24.

EXR.—Why then refer to them to prove that the spirits of dead men are conscious, since they are manifestly lying spirits, and God has prohibited intercourse with them? I believe there are familiar spirits, and that men have dealt with them; and they need them when God has refused to give an answer to their inquiries. Men have inquired of God to get a favorable answer to their immortal soul notions, that dead men's spirits are conscious, and all their inquiries have been vain. Disappointed in the Bible, they ask us to allow them to bring in these "knocking spirits." They might as well cry —"*O! Baal save us.*" God, it has been admitted, prohibits consulting these familiar spirits—these

"knocking spirits"—plainly, because they are "seducing spirits," teaching "the doctrine of devils;" viz., that men are not dead—or, which is the same thing, that they are not unconscious in she'ol, the state of the dead—when God has plainly taught us, "The dead praise not the Lord," Psa. 115: 17—that, "In death there is no remembrance of" Him, Psa. 6: 5—that, "In that very day" of man's death "his thoughts perish," Psa. 146: 4—that, "The dead know not anything," Eccl. 9: 5—and that, "There is no work, nor device, *nor knowledge*, NOR WISDOM in sheol," [the state of the dead.] Eccl. 9: 10. But these "knocking spirits" all testify *they* are the spirits of dead men; and they seem to partake of the character of that "strong delusion" which God would suffer to come on men in the last days, "that *they* should believe a lie . . . . who believed not the truth." The truth has been proclaimed, that life and *immortality* are to be sought for, and only obtained through Jesus Christ; and that by a resurrection from the dead: this truth has been rejected, reviled, called "infidelity;" and "unchristian doctrine!" No wonder if God does leave them to lying spirits, and give them up to the delusions of "knocking spirits."

PNEU.—"The authors of the pamphlet [History of the Knockings] vouch for the following theological views of the spirits, as having been spelled out by the spirits; some of whom profess to be the spirit of Emanuel Swedenborg, the Seer of Provost, Geo. Fox, Lorenzo Dow, Galen, Wm. E. Channing, Nathaniel P. Rogers, John Wesley, Samuel Wesley, and many others—"

EXR.—Let me interrupt you. Remember you have said it "is abominably wicked" to deal with "familiar spirits," which you say are the spirits of dead men, and that God forbids it: if so, then these spirits must be "abominably wicked" to try to communicate to living men, when God has prohibited these things. Then it follows, that the men named by "the authors of the pamphlet," are and were "*abominably wicked.*" It may be that is true, but I think the Methodists would rather give up the goddess—immortal-soulism—than admit that John and Charles Wesley had "abominably wicked" spirits. But what theological views do these knocking spirits hold?

PNEU.—"The authors of the pamphlet give a few questions and answers out of thousands:

"Question—What is your mission to the world?
"Answer—To do good. The time will come when we will communicate universally.
"Q—Of what benefit will it be to mankind?
"A—We can reveal truths to the world—and men will become more harmonious and better prepared for the higher spheres.
"Q—Some persons imagine that the spirits are evil, and that Satan is transformed into an Angel of Light to deceive us. What shall we say to them?
"A—Tell them some of their bigotry will have to be dispensed with before they can believe we are good spirits. Ask them why they refuse to investigate. They are not as wise as they suppose themselves to be.
"Q—Can ignorant spirits rap?
"A—Yes. (An ignorant spirit rapped, and the difference was very plain between that and the other.)
"Q—Are these sounds made by rapping?
"A—No. They are made by the will of the spirits causing a concussion of the atmosphere and making the sounds appear in whatever place they please.
"Q—Can they make the sounds to all persons?
"A—No. The time will come when they can.
"Q—Is there some peculiar state of the body that makes it easier to communicate with some persons than others?
"A—Yes.
"On one occasion a spirit, purporting to be Lorenzo Dow, gave the following definition of Hell:
"'The Universalists say that Hell is the grave. This is not so. The Presbyterians say it is a place of fire and brimstone that burns the soul forever. This is not so. THE HELL IS MAN'S OWN BODY, and when he escapes from that he escapes from bondage.'"—pp. 25, 26.

EXR.—These spirits all seem to be remarkably ignorant or weak: not one of them knows enough to communicate any thing except by a "*rap*:" and I learn you must "*spell*" out the communication by beginning the alphabet, "A B C," &c., till the *rap* comes, and then begin the alphabet again and so get *one letter* at a time! Poor ignoramuses, that they can contrive no easier and more ready way to communicate their *lies*. All the immortal-soulists, that believe in "fire and brimstone" *eternally*, will say, "the spirit of Lorenzo Dow" lied; and if he told the truth, the Wesleys ought, if honest spirits, to come out and *confess* that they preached abominable lies while they lived. But the testimony of "the spirit of Dow," in this case, is in palpable contradiction of the words of Jesus Christ, who tells us that God "is able to destroy both soul and body in hell." But the "*body*," says this spirit, is "*hell*." Poor immortal-soulist! whither art thou traveling? Why! *out of hell*, to be sure. What a good man the murderer is—he sends you out of hell! Surely murderers are great benefactors; and very likely they will soon be worshiped as *gods!* And the most bloody warriors are the greatest gods! No wonder so many of them have been the objects of adoration—they send men *out of hell*, drunk with rage or with rum!

PNEU.—"In giving this narrative of spiritual manifestations, we have two objects to accomplish.—1st. To confirm the doctrine of a spiritual existence of man separate from the body; and secondly, To warn Christians, and all who have the fear of God before their eyes, of the sinfulness of dealing with spiritual agents."—p. 29.

EXR.—You have most signally failed in the "1st." As to the "2d," if you had proved the first, and that such men as the Wesleys were believed to be, actually came with a communication from God, your warning is uncalled for; especially, as Paul exhorts to "be careful to entertain strangers, for some have thereby entertained angels unawares;" that is, they had "dealing with spiritual agents," and received blessings thereby. But Paul does not tell them any of these angels were "the spirits of dead men:" such discoveries remained to be made in an age of the full developement of the proud boast of men, "*ye are gods*" *i. e. ye are immortal.* "Gods" as vain men think themselves, they "*shall die like men.*"

You entirely forgot to state that "the authors of the pamphlet," containing the "history of the knocking," say that the "general theology of these spirits is that of Davis and Swedenborg, and others who have claimed to receive their impressions from spirits." If you take these spirits in evidence of the conscious existence of dead men, take their theology along with it; for they are doubtless as truthful on one point as the other. If such is the case, Wesley has been converted since his death; for he was strong against Swedenborg in his life time.

As to the "*ghost stories*," I will look at them another time, and so take my leave of you for the present; avowing my perfect confidence in your sincerity and honesty in your views. May the God of truth guide us into all truth, and preserve us unto his kingdom and glory, at the coming of His Son.

BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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"LIFE IN CHRIST:"

OR, "IMMORTALITY IS THE PECULIAR PRIVILEGE OF THE REGENERATE."

This work, by Edward White, Minister of the Congregational Church, Hereford, England, we imported more than a year ago, and commenced extracts from it early last year in the Examiner. The crowded state of our columns has obliged us hitherto to defer the continuance of the excellent remarks of that author; and though still exceedingly straitened for room we cannot deny our readers the pleasure and instruction to be derived from these able "Discourses" which were preached in 1845.

In the "Dedication" of his work, Mr. White says:—

"In the last century the learned Dodwell collected an important mass of evidence to prove, and successfully defended that evidence against many vehement adversaries, that the idea of the native immortality of all men, was not sanctioned by the primitive Church. It will be a difficult task to overthrow or undermine some of the testimonies which were adduced in that controversy, either by the allegation of false quotation, or by endeavoring to underrate the value of the witnesses. IRENÆUS, for instance, the disciple of Polycarp, who was the scholar of the Apostle John, thus writes: "Life is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves this gift of life, and returns thanks to him who bestows it, he shall receive 'length of days for ever and ever.' But he who rejects it and proves unthankful to his Maker for creating him, and will not know him who bestows it, *he deprives himself of the gift of duration to all eternity.* And therefore the Lord speaks thus of such unthankful persons: 'If you have not been faithful in that which is least, who will commit much unto you?' intimating thereby unto us, that they who are unthankful to him with respect to this short transitory life, which is his gift, the effect of his bounty, *shall be most justly deprived of length of days in the world to come.*"

In speaking of the progress of truth on the non-immortality of corruptible man, Mr. White says h has it from the late "distinguished writer, Mr. Foster," that—

"*A number of ministers, not large, but of great piety and intelligence, within his acquaintance, had been disbelievers in the doctrine in question,* (the eternal existence of the wicked in misery,) at the same time, not feeling themselves imperatively, called upon to make a public disavowal: content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners. For one thing, a consideration of the unreasonable imputations and unmeasured suspicions apt to be cast on any publicly declared partial defection from rigid orthodoxy, has made them think they should better consult their usefulness by not giving a prominence to this dissentient point; while yet they made no concealment of it in private communications, or in answer to serious inquiries."

Mr. White then proceeds to say:—

"In self-defence, I may add to this instructive and remarkable testimony, my own, that I, also, am acquainted with several very excellent and accomplished ministers of the gospel and editors of religious periodicals similarly situated."

We now proceed with his first discourse from the point where we closed our extract in the Examiner, Vol. 4, page 47.

We may now proceed, in the third place, to examine the positive Scriptural account of the constitution of man, a view which will even more strikingly evince the correctness of the foregoing conclusion.

The Divine revelation represents MAN to be an essentially compound being, consisting of *body and soul*.

The latter is divided into the *soul* properly so called, or that vital intelligent principle in man, which he possesses in common with the inferior races; and into *spirit*, or a moral nature, all which he possesses above them. The whole thinking, animating, substance in man is, however, in general vaguely termed either soul or spirit; although sometimes each word is employed in its appropriate technical signification: as in the remarkable passage, "The very God of peace sanctify you wholly, and preserve you, body, soul and spirit, blameless unto the coming of our Lord Jesus Christ." 1 Thess. v.

It cannot be too earnestly insisted on, that MAN is regarded by the Scripture-writers as consisting essentially of an animal body, animated by a soul. *Neither, alone, is a man.** Exactly as the union of oxygen and hydrogen produces water, and when their union is dissolved, WATER is destroyed, even

*The treatise of Athenagoras on the Resurrection (A.D. 200) is a noble defence of this now almost forgotten truth.

though its elements may remain; so does the union of body and soul constitute a living man, and when their harmonious conjunction is desolved, the man, is no more; he is dead; the dissolution of the compound nature being the destruction of the humanity, without any reference to the destiny of the component parts of it. This is the true Scriptural idea of death, the dissolution or separation of the parts of our nature. Our Lord likened his own *death* to the *death* of a grain of wheat; which is exactly this, and nothing else, a disintegration of its elements. When this dissolution is affected the man is said to have lost, or to have laid down, his life—*psuche*.

It is further especially to be observed, that throughout the canon of Scripture, the characteristic nature (as the Apostle terms it, *the image, eikon*) of the first Adam is considered as existing *not in his spirit, but in his body;* so that man is regarded not principally as a spirit, but as flesh. Hence it was, we may justly presume, that the name given to the protoplast by Him whose words are ever the best, was Adam, from *Adamah*, the earth or ground; in order to remind both himself and his posterity of their true origin and character. His name was not derived from any consideration of the dignity or eternity of his soul, but from that body which is supposed to be but its temporary and accidental companion. The body seems to be looked upon as formally and properly the man himself; while the spirit is spoken of as a sort of loan from the Almighty.

Hence, also, it may be observed, that the organized form was denominated Adam even before the Divine breath had kindled the inward life. "And God formed man (Heb. *Adam*) from the dust of the ground, and breathed into his nostrils the breath of life, an *man became* a living soul."

Hence it was, we may supppose, that Abraham, the friend of God, well instructed in the true constitution of man, humbles himself before the Eternal Spirit as "dust and ashes;" not doubtless intending to deny that there was a spirit in man, and that the inspiration of the Almighty giveth him more understanding than the fowls of heaven, as his own descendent Elihu subsequently declared; but strongly expressing his sense of the fact, that the foundation of man's being is laid in the dust, and that his closest relationships and affinities are not with the spiritual and everlasting universe, but with the material and mortal creation around him.

It was likewise from a consideration of this view that our Lord, who sometimes is said to have "given *himself* for our sins," (Gal. i. 4,) yet declares, on his own authority, that it was his "*flesh* which he would give for the life of the world." John vi. 51. It was his human nature which formed the propitiatory sacrifice, and that nature he speaks of as *flesh*. He evidently regarded his *life* as a man, (*psuche*,) not under the idea of his subsistence as a separate spirit, but as that state of union between body and soul, the dissolving of which was his death. "I have power to lay down my *life*, and have power to take it again:" (*psuche*.) John x. 15.

In full accordance with this representation, the Apostle, in a passage already noticed, cites the words of Moses, descriptive of man's original creation, in illustration of the fact that there is an animal *body* distinct from a spiritual body: "For so it is written, the first man Adam was made a living soul," (*psuchen zosan*,) a term frequently employed to denote the inferior animals. And then he proceeds, "the first man was of the earth, earthy, *choikos*, a man of dust; the second Adam is the Lord from heaven." In order fully to comprehend the scope of the Apostle's quotation and argument, it is necessary to bear in mind that the word translated *soul*, in the phrase "living soul," has three significations: 1. Sometimes it stands for that complex *life*, which has been already described as resulting from the union of the body and spirit; as in Matt. ii. 20.—"They are dead that sought the young child's *life*." *psuchen*.

2. It stands for that animating spirit itself, *the soul;* as in Matt. x. 28—"God is able to destroy both body and *sonl* in hell." *psuchen*. And,

3. It stands for a *person, or animated being;* exactly as when we say, "there were so many *souls* on board." In this last sense it is employed in the passage before us, without any definite reference to the spirit considered alone, but as descriptive of the entire person or being of Adam; "he was made a living soul." But we must carefully remark, that this term is cited by the Apostle for the express purpose of drawing a broad line of distinction between a mere living *animal* (since the same words, living soul, are employed to denote the beasts,) and a truly spiritual, life-giving nature. The best proof that Paul really intended to represent the first Adam as having been created only a moral animal, dependent on the elements, and not possessed of intrinsic or everlasting life; (in good truth, so much an animal, that, notwithstanding the image of God, his whole person is still denoted by a phrase also applicable to the lower creation) will be found in his language in the second chapter of this same epistle. As he was writing to a Greek church, and therefore to one peculiarly in need of sound philosophical statements and accurate expressions, his words deserve particular attention. After declaring that he taught "the things of God" in a divinely appointed phraseology, he proceeds; "But the natural man (*psuchikos, the animal man*, the same terms employed in the fifteenth chapter in relation to the body) discerneth not the the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Now here we find the same adjective, *psuchikos*, used to denote the natural man's *mental* character, which in a subsequent passage is employed to denote his whole person, but with a special reference to his *body*. But in that instance, (1 Cor. xv. 45,) the term is most pointedly selected to convey the idea of mortality, or the absence of immortality, by contrast with the glory of the Life-giving Spirit; and therefore the conclusion seems inevitable that the term has the same comprehension in the present connexion, when used with a specific reference to the soul, and that consequently Paul knew nothing whatever of man's natural immortality.

An additional confirmation of these statements arises from the remarkable circumstance that in the before mentioned chapter, 1 Cor. xv., the Apostle appears to discuss the subject of the resurrection of the body, as if all the hopes of humanity were bound up in that great consummation. The thought of the eternal blessedness of the indestructible soul, never appears to have glanced across his mind as affording a prospect of happiness even to the pious believer. "If Christ be not raised," thus giving a pledge of the resurrection of his people, "your faith is vain;

ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," *apolonto;* the word used in chap. x. 9, to signify the literal "destruction" of the Israelites by poisonous serpents; and he explains the term thus in the following verse; "If *in this life* only we have hope in Christ, we are of all men most miserable." What can we gather from this remarkable style of reasoning, except the conviction that Paul regarded the body as fundamentally the man; and that the essential independent immortality of the soul formed no part of that "hidden wisdom" which he was commissioned to divulge to the nations. For from the preceding scriptural principles, it will necessarily follow *that the spirit of a man, is not a man;* and that if a redemption of *man* is to be effected by Almighty benevolence there must be a resurrection of the dead.

On keeping in mind this idea, the understanding of the whole force of our Lord's argument with the Sadducees mainly depends. In Luke xx. 27, we read that "the Sadducees came unto Him, who deny that there is any resurrection." The narrative by which they attempt to confound the Divine instructor is familiar to every recollection. Our Lord's answer was as follows; and it is necessary to remember that the point to be proved *was not the existence of the soul after death in a separate state, but a resurrection of the body.* "But that the dead are raised, even Moses showed at the bush when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob;—He is not a God of the dead, but of the living, for all live unto him." Now in what manner does this quotation prove a resurrection from the dead, a resurrection of the body? The principles already laid down furnish a satisfactory answer; but under the ordinary theory, which considers the soul as the man, the answer might long be sought for in vain. Our Saviour intends to intimate that God, graciously calling Himself the God of *Abraham*, four hundred years after his death, implies a relation still subsisting between Himself and the compound person of Abraham, (through the promise of "Him that quickeneth the dead, and calleth those things which are not, as though they were;" in virtue of which "all live unto him,") and therefore a resurrection of the body of Abraham was certain; since God would not denominate Himself the God of one who was only a corpse, (*nekros,*) or of one who was always to remain so. Now, the whole of this divine argumentation obviously proceeds upon the doctrine that the spirit of Abraham was not truly Abraham; but that (inasmuch as the promise "to be a God," involves the gift of life eternal; and the body of the patriarch was an essential, indeed, the fundamental part of his nature,) the body must be raised from the dead in order to the fulfilment of the promise, implied and recorded in the Title by which the Almighty announced Himself to the shepherd of Midian.

Finally the foregoing considerations will enable us to appreciate the intentional brevity of Scripture when speaking upon the state of the disembodied soul after death. A few hints, indeed, are dropped, sufficient to assure us that it survives, and in a condition, at least in some instances, of conscious repose or despair; but generally, the whole stress of attention is directed, in reference both to reward and punishment, to the resurrection of the man; in the case of the righteous, no longer in the image of the earthy, (*eikoni choikou,*) but in the immortal likeness of the Life-giving Redeemer: while the wicked are represented as rising unchanged; for "as is the earthy, such *shall be* they also that are earthy."

Now, since Scripture thus every where teaches the essentially compound nature of man, and regards that compound nature, throughout, as the subject of the scheme of redemption, with a special reference to the body as its characteristic "image;" is it probable that the same Scripture should teach us that the body is a worthless, accidental appendage, mortal and corruptible, and that the soul is an independent and everlasting intelligence, the veritable humanity. Throughout the whole canon of divine revelation, we find no single statement of the immortality of the soul, as the ground of our expectations in futurity; but a thousand promises of a restoration of life to the man, through a resurrection from the dead. And is it likely that one component portion of a compound being is essentially indestructible, when that being himself—the man, resulting from the union of the parts, is mortal and corruptible?

Thus, then, we are unavoidably conducted to the conclusion, that the doctrine whether of a necessary or of an actual immortality in the human soul, whether in the case of Adam's original constitution or our own, is a great and fundamental error; having no ground of reality whatever, either in natural or in revealed religion. The prevalence of the opinion can be ascribed only (after making the due allowance for hereditary prejudice) to the corrupt pride of a fallen nature, which invented the dogma in lands where the resurrection and the life are unknown, and which still maintains, in defiance of the obvious declaration of Scripture, a notion which is so well calculated to flatter the vanity of mankind, at the same time that it lays, through the consequences that flow from it, an easy basis for a Christless religion, and for the terrific authority of superstition and priescraft. If the spiritual Church of Christ partake of what we must venture to call the common delusion, this lamentable defection from primitive simplicity must be attributed to that dangerous proneness towards the creation of a preliminary philosophy, as a rule of interpretation, which manifested itself in the earliest ages, which obscured with its clouds the whole orb of truth in the days of the schoolmen, and which still, to a calamitous extent, darkens the glory of heaven and the revealed character of God.

If it be objected, as it certainly will be, that the doctrine here defended, that Adam was created altogether a mortal, detracts from the dignity of our nature, and brings down the rational family of man to a level with the animal race, we reply, that this statement is partially erroneous. It is true, that *so far as essential immortality* is concerned, the view now presented places mankind exactly on a par with the inferior orders of this planetary globe; but it still leaves untarnished "the glory of man," in the superiority of his intellect, and in the possession of religious nature which capacitates him for communion with God. And, if it shall hereafter appear, that he was originally destined for an immortal duration, the prospect of which has been forfeited by his Paradisical rebellion, and again opened to his faith on the condition of repentance, we shall discover the harmony of truth subsisting amidst all the discordant phenomena of an actual degradation, which gives him assuredly but little right to boast of his personal dignity, and those lofty occasional

aspirations which yet remain to bear witness to his primiæval destiny, and to prepare him for receiving the scheme of redemption.

THE SCRIPTURES READ.

By Eld. J. B. Frisbie.

I. The Primitive State of Man.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them, &c. And God saw every thing that he had made, and behold, it was very good. Gen. 26, 27, 31.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God *commanded* the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die, (or margin) dying thou shalt die. Gen. 2: 7, 15–17.

II. Adam's Disobedience, Curse, and Death.

And unto Adam he said, *Because* thou hast eaten of the tree of which I *commanded* thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east end of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Gen. 3: 17–19, 22–24.

III. Christ's Obedience unto Death.

Therefore doth my Father love me, *Because* I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This *commandment* have I received of my Father. John 10: 17–18. For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. 1 Cor. 15: 21. Rom. 5: 19. Christ became *obedient* unto death, even the death of the cross. Phil. 2: 8. I am the resurrection and the life. John 11: 25. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Isa. 25: 8, Hos. 13: 14.) Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 54–57.

IV. The Primitive Church of God.

1. *The Name.*—Feed the Church of God, which he hath purchased with his own blood. Acts, 20: 28; 1 Cor. 1: 2; 10: 32; 11: 22; 15: 9; 2 Cor. 1: 1; Gal. 1: 13; 1 Tim. 3: 5; 1 Thess. 2: 14.

2. *The Head.*—Christ is the Head of the Church. Eph. 1: 22; 4: 15; Col. 1: 18.

3. *Who added.*—And the Lord added to the Church daily such as should be saved. Acts 2: 47; 5: 14; 11: 24.

4. *Members.*—For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt. 12: 50. He that feareth God, and worketh righteousness, is accepted with him. Acts 10; 35; Gal. 6: 16; Mat. 7: 20, 21; John 15: 14.

5. *Where their Names are Written.*—But rather rejoice, because your names are written in heaven. Luke 10: 20. Church of the first-born which are written in heaven. Heb. 12: 23; Rev. 20: 15.

6. *Who Blots out Names.*—It is the Lord's business to blot out the names, &c. Rev. 3: 5; Heb. 10: 31.

7. *The Unity of the Church.*—And the multitude of them that believed were of one heart and one soul. Acts 4: 32. Now I beseech you brethren—that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. 1 Cor. 1: 10. There should be no schism in the body; but that the members should have the same care one for another. 1 Cor. 12: 25. Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind*, live in peace; and the God of love and peace shall be with you. 2 Cor. 13: 11.

8. *Fellowship.*—And they continued steadfastly in the Apostles' doctrine and *fellowship*. Acts 2: 42. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of *fellowship*. Gal. 2: 9.

That which we have seen and heard declare we unto you, that ye may also have *fellowship* with us. If we walk in the light as he is in the light, we have *fellowship* one with another. 1 John 1: 3, 7.

9. *The Disorderly.*—Moreover, if thy brother shall transgress against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Mat. 18: 15–17. When ye are gathered together—if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. Therefore put away from among yourselves that wicked person. 1 Cor. 5: 4, 11, 13. And have no *fellowship* with the unfruitful works of darkness. Eph. 5: 11. Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw* yourselves from every brother that walketh disorderly. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. And if any man *obey* not our word by this epistle, note that man, and

have no company with him that he may be ashamed. 2 Thess. 3: 6, 11, 14.

V. The Falling Away of the Church of God.

For that day shall not come, except there come a *falling away first*, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is *God* (Pope.) For the *mystery* of *iniquity* doth already work, &c. 2 Thess. 2: 3, 4, 7. There are contentions among you. Now this I say, that every one of you saith, I am of *Paul;* and I of *Apollos;* and I of *Cephas;* and I of *Christ*. Is Christ divided? 1 Cor. 1: 11–13.

For I know this, that after my departing shall grievous *wolves* enter in among you, not sparing the flock. Also of your own selves shall men arises speaking perverse things, to draw away disciples after them. Acts 20: 29, 30. An hireling seeth the *wolf* coming, and leaveth the sheep, and fleeth; and the *wolf* catches them and scattereth the sheep. John 10: 12. If any man *teach* otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, &c. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith. 1 Tim. 6: 3, 10. For the time will come when they will not endure sound *doctrine;* but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the *truth* and shall be turned unto *fables*. 2 Tim. 4: 3—4. There shall be false teachers among you, who privily shall bring in damnable heresies. 2 Pet. 2: 1. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2: 8.

SCRIPTURE EXPOSITIONS.—EPH. VI.

By the Editor.

Continued from p. 182, Vol. 4.

Verses 5—8.—Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Here the duty of servants is pointed out; but we shall not dwell upon it only to make some general remarks. The term "servants"—*douloi*—is a *generic* term, signifying a class; and includes all who perform services for others: thus the apostle speaks of himself as the servant—*doulos*—of Jesus Christ. The requirement in these verses, then, relates to all persons who are in the employment or service of others: to their employers they are to be obedient, following their directions strictly, "with fear and trembling"—*phobou kai tromou*—precisely the same expression as in Phil. 2: 12; "Work out your own salvation with *fear and trembling;*" and the one text illustrates the other, and denotes the care and anxiety servants should manifest to do that which is acceptable to their employers; they are to do this "as unto Christ"—that is, as christians who are looking for a higher reward than any earthly employer can give. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord"—*kuriou*—"whether he be bond"—*doulos*—a servant "or free"—*elutheros*—signifying to be at liberty to go where and when one pleases: that is, the employ*er* in distinction from the employ*ed*. The language has no reference to any particular class of employers or employed, but relates to all in either station.

Verse 9.—And ye masters do the same unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

"Ye masters"—*kurioi*—lords. This word is seldom translated *masters* in the Bible, though it is of most frequent occurrence. *Kurios*—is usually translated *lord*, or *sir*. It implies, therefore, nothing more than one who is superior to another in some relative point of light, as Creator, Redeemer, Teacher, Ruler, Employer, Husband, &c. Thus, "Sarah obeyed Abraham, calling him lord."—*kurion*: 1 Pet. 3: 6.

"Ye masters do the same things"—as required of servants, *viz.* acting towards them "as to the Lord," verse 7,—"unto them, forbearing threatening"—*but* omit harshness, or severity. As though he had said—"*Beware* that you never use harshness to those under you;" "knowing that your Master"—*Kurios*—"also is in heaven; neither is there *respect* of persons"—no partiality—"with him." He will not respect you the more because you have occupied the place of a superior among men—all must appear on a level when they appear before him; and only holiness and unblamable love will avail in his sight, or be a qualification for "the adoption of children to himself." This men may attain to, whatever relation they occupy during their trial here; but none will attain it who do not heed the injunction and warning given them in their relative stations, and act "as to the Lord" in them.

Verse 10.—Finally, my brethren, be strong in the Lord; and in the power of his might.

"Finally"—hereafter, what remains: As if he had said—"*What remains to be said* may be thus summed up"—"be strong"—strengthen, or increase in strength "in the Lord, and in the power of his might;" or, "his mighty power:" see chapter 1: 19. The apostle manifestly has reference to that mighty power which God wrought in Christ when he raised him from the dead; a proper understanding of which and a deep sense of it, resting on the mind is well calculated to make strong those who are of Christ's body, and lead them to rise superior to the fear of any power that might now operate even to the taking away of their lives.

Verse 11.—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"The whole armor"—panoply, the complete suit of armor *offensive* and *defensive*—"of God"—which God provides; and which, only, he will own and make successful: men's devices are vain:—"that ye may be able to stand against the wiles"—inventions, artifices, stratagems; see chap. 4: 14:—"of the devil"—*diabolou*—from *diaballo*, to traduce—a slanderer, calumniator, backbiter; a spy; the devil.

Verse 12.—For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"For we wrestle"—struggle, contend, not against

flesh and blood"—our animal nature—"but" [*tas*] *also* "against principalities"—*archas:* this word seems to refer to a primary, or leading principle, or agency, *superior to all others:* [also] "against powers"—*exousias*—magistrates, tyrants; that is domineering authority; [also] "against the rulers of the *darkness*"—ignorance of God: "the world by wisdom knew not God," 1 Cor. 1: 21—"of this world"—age. "*This age*"—that period between our Lord's ascension to heaven and his return to earth, or the commencement of the "*age to come.*" The whole period of 1800 years past, or "this age," with all its boasts of light and knowledge has had one peculiar characteristic, *viz: Ignorance of God.* Superstition, bigotry, fanaticism, sectarianism, and self-will have marked the road from the days of the apostles down to the present time; and likely will continue to do so till the next age shall open by the the personal reign of Christ. "Against the rulers of the darkness [ignorance] of this age," the apostle forwarned us we would have to "wrestle," struggle, contend and [also] "against spiritual wickedness"—*pneumatika*—evil spirits "in high"—*epouraniois*—heavenly. The same word used in chapters 1: 3, 20; 2: 6; 3; 10; and there translated *heavenly*, the word *places* being added in each of these verses, not being found in the original. We have already remarked that *things* seems more in accordance with the facts stated; we, therefore, substitute that word, and read it "heavenly things." Thus, then, the apostle assures the saints they would have to contend against wicked spirits, *i. e.* wicked men, in heavenly things: men of corrupt minds and destitute of the truth would rule in the things of the church, and seek to subject the saints to their traditions and corruptions of God's truth. The contest with such would form no small item in the warfare of those who were seeking to "be holy and without blame before God in love," in order that they might attain "the adoption of children." To meet all this array of enemies he proceeds to say:—

VERSE 13.—Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Take unto you"—assume, put on—the whole panoply of God," no part of it can be spared in such a conflict; but let "Saul's armor"—the inventions of men—alone. God has provided just enough—none too much—none too little—therefore take it all, and take no more, whoever may strive to make you think you need something more or less. With this you shall "be able"—mighty "to withstand"—to stand against, resist, oppose, "in the evil day"—that evil day—time, period, or age, of which he had just spoken. The age of the rulers of the darkness is called "that evil day:" truly it is evil in more respects than one. This age is evil—*ponera*—bad, unsound, defective, diseased, in almost all the principles and practices both in the Church and State. Surely a christian man had need to have on, and keep on, the whole panoply of God, that "having done all" he may "stand"—*stenai*—be upright, not be overthrown in the conflict.

VERSE 14.—Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.

The apostle now proceeds to particularize some parts of the armor, or panoply of God that is to be used in this conflict, and draws his figures from the use of the panoply of men. *First*—They were to have their loins girt about with truth—*alethea*—reality, fact. The loins are the place of strength—if strength is gone there, the whole man is prostrate. Hence the first thing necessary was to strengthen the loins, which was done by a girdle. "Truth"—fact, reality—is that girdle which we are here exhorted to use. Truth always gives strength to any man, or any cause. As falsehood and ignorance would be the principal weapons, or panoply of the enemies to be encountered, so the saints were to strengthen themselves with truth—realities, in opposition to fables and fancies; and they were to be girt *about* with it—have it always ready for use, and thus be strong through its power.

Second—They are to have "on the breast-plate of righteousness"—*dikaiosunees*—from *dikee*, justice, equity, upright dealing. All pretensions to holiness which are not attended with those traits of character will fail us, and prove abortive in our conflicts with the enemies. We must clothe ourselves with this part of God's armor, for "he has ordained that we should walk in good works:" see chap. 2: 10. This is defensive armor, and guards the heart. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved if our heart condemn us not, then have we confidence toward God." 1 John 3: 20, 21.

VERSE 15.—And your feet shod with the preparation of the gospel of peace.

The apostle here refers to that protective armor worn upon the feet to defend them. "Having your feet shod with the preparation"—*etoimasia*—basis, foundation, "of the gospel" good news, glad tidings "of peace"—tranquility, quietness, concord, harmony. As if the apostle had said—"Let the basis, or foundation upon which you stand, or walk, be that good message which, wherever it is truly embraced and practised, produces tranquility and harmony." How glorious is this part of the panoply of God, and how suited to oppose the strife, discord, and "platforms" of men, who think they must have some other rules and regulations to walk by than such as God has chosen.

VERSE 16.—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"Above"—over "all taking"—take up, raise up, "the shield of faith"—*pisteos*—belief, trust, confidence, persuasion, assurance in the wisdom, goodness, love, and power of God, who has called us to this warfare:—"wherewith ye shall be able to quench"—extinguish, put out, repress—"all"—altogether, entirely, wholly, most assuredly, absolutely—"the fiery darts"—missive weapons, javelins, arrows, or thunderbolts—"of the wicked"—malicious, evil, mischievous, depraved, corrupt, worthless. As if the apostle had said—"Over all the other armor, raise up that strong trust or confidence in God by which you shall absolutely extinguish all the thunderbolts of all classes of the wicked that assail you in your warfare for the adoption of children."

VERSE 17.—And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

"Take the helmet"—armor for the head—of salvation"—*soteriou*—redemption, deliverance, preservation: "the hope" of this, as expressed. 1 Thess. 5: 8. "And the sword"—sharp instrument; sharper than any two-edged sword: see Heb. 4: 12,—"of the Spirit, which is the word"—speech—"of God;"

what God communicates to men. Thus armed we may think ourselves secure; but let us beware of trusting to our own skill in using this armor, and heed the following injunction:—

VERSE 18—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

This verse cannot be made more emphatic by any thing we can say upon it: it is full and complete. We are to pray *always*, or at all seasons; with *all* prayer and supplication; and we are to do it in the Spirit; which, of course, implies that we are *in* "the body of Christ;" for, only by abiding in his body can we receive the Spirit; and hence cannot pray in the Spirit unless we are of "the body," which is the repository, through the head [Christ,] of the Spirit. We are thus to pray *watching* thereunto, lest by any means we should be drawn aside, and we are to do so with all perseverance"—constancy, patience: and this is to be done, also, "for all saints." The duty of prayer here is made a very extensive and important one; and he who can think lightly of praying gives sad evidence that he knows little or nothing of the divine life. The apostle desires that such praying as he had described might be used in his behalf.

VERSE 19.—And for me, that utterance may be given unto me, that I may open my mouth boldy, to make known the mystery of the gospel.

VERSE 20.—For which I am an ambassador in bonds: that therein I may speak boldy, as I ought to speak.

"That utterance"—word, speech, language, communication—"may be given"—granted, bestowed "unto me." If an apostle felt his need of a communication from God to proclaim his truth, and desired his brethren to pray for such a gift to him, do not we need it, at least, as much? Would our brethren have the truth themselves, and have it spread abroad to others, pray much for those whom God has called to the work. How else can they open their mouths "boldly"—with freedom, confidence, independence—"to make known"—to explain, to discover, disclose, declare—"the mystery of the Gospel?" That purpose of God to give the adoption of children to himself by Jesus Christ to all who are found holy and without blame before him in love, when the fulness of the times shall come; which purpose has been a secret, or mystery, till life and immortality were brought to light by God's mighty power being manifested in raising up our Lord Jesus Christ from the dead, to die no more. This act opened the mystery, and led to the proclamation of the good news, to "all nations," of God's purpose to make holy men, who were full of love, partakers of his own immortality, incorruptibility, and endless life. To make these glorious tidings known is the work of the ministers of Christ: and it needs boldness to do it, seeing that nearly all men think themselves already gods, or immortal, and endowed with endless life. For making known this mystery, Paul was bound, imprisoned, and finally put to death; but up to the final catastrophe he desired the prayers of his brethren that he "might speak boldly as" he "ought to speak." These truths are to be spoken boldly, if any effect is to follow. They are truths of eternal importance. How do all the pursuits of a mere worldly character dwindle into nothing in view of this subject. Truly —"What is a man profited if he shall gain the whole world and lose himself?" An inheritance, incorruptible, undefiled, and that fadeth not away is the portion of those who are found accepted of God in the day of trial.

THE AGE TO COME.—In the last Examiner we expressed our satisfaction that the Editor of the Advent Harbinger had recently taken substantially the same view of the coming age that we have held for the last seven years. In the Harbinger for April 20, in replying to some objections made by one who still adheres to Mr. Miller's theory, the Editor has the following very forcible, rational and scriptural contrast; which makes the subject so apparent that we wonder how any mind sincerely inquiring after *truth* can fail to see that Mr. Miller's theory of the coming age is erroneous. The Editor of the Harbinger says:—

"Daniel (ii. 44) says: 'In the days of these kings [not before, nor after; but IN THE DAYS] shall the God of heaven set up a kingdom.'

This we fully believe. Instead of this kingdom ever being 'destroyed,' or 'left to other people,' as has been, or will be, the fate of Babylon, Persia, Greece and Rome, which have preceded this Kingdom of God, it will 'never be destroyed,' nor 'left to other people; but it [the Kingdom] shall break in pieces and consume all these kingdoms, and it shall stand forever.' The order laid down is—

1. Setting up the Kingdom of God.
2. Breaking in pieces the kingdoms of this world.
3. Extension of the kingdom of God over the whole earth.

But the order of the old theory is—

1. Destruction of the kingdoms of this world, in the general conflagration of the heavens and earth, at the coming of Christ, and *before* the Kingdom of God is set up.
2. Creation of New Heavens and New Earth.
3. Setting up the Kingdom of God. And
4. Filling the new earth with his glory.

Widely different are the two orders. Both cannot be correct. Which is right? The one laid down in the chapter. That order we fully adopt. The first part of it has been most literally fulfilled. And shall we doubt that the last, and most grand and glorious part, will be *as* literally accomplished? We do not, dare not, will not do it. But, with the consummation of the entire order, in God's own appointed and clearly predicted way, our whole soul and being acquiesce, and most joyfully and heartily cry out, Amen; and let the great and good and glorious work be done quickly.

Dan. vii. also perfectly harmonizes with our views of the Age to come. Commencing with verse 13, it is said:

'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,—and all dominions shall serve and obey him.' The order here laid down is—

1. Coming of the Son of man.

2. Giving the Son of man dominion, and glory, and a kingdom.

3. All people, nations, and languages, and all dominions, serve and obey the Son of man, the Lord and King of the whole earth.

The opposite order is—

1. Coming of the Son of man.

2. Destruction, in the general conflagration of the heavens and earth, of 'all people, nations and languages—and all dominions' that have not previously obeyed the Son of man.

3. Creation of New Heavens and New Earth.

4. Setting up of the Kingdom on the new earth.

5. Taking the Kingdom on the new earth by the saints of the Most High. And

6. Extending the dominion of Christ over the new earth.

A fundamental error in the last theory is, it teaches that Christ *destroys, before* his reign commences, 'all people, nations, languages, and dominions,' over which he and his saints are to reign. And, besides, it removes the Kingdom of God from *this earth*, the very place where the entire testimony of the Bible locates it."

BIBLE EXAMINER.

PHILADELPHIA, JUNE, 1850.

HELL—SHEOL—HADES.—Dr. Eadie, in his Biblical Cyclopædia, on the word "Hell," says: "This word is the representation of the Hebrew Sheol and Hades; and another Greek word translated Hell, literally means 'the valley of Hinnom,' where the most abominable idolatries were practised; called also 'Tophet,' from *toph* (a drum,) because that instrument was used there to drown the cries of victims. Hinnom or Tophet thus became a fit emblem of hell."

"Some," the Dr. says, "maintain that Hades means neither the grave nor the place of punishment, but some separate region of incarcerated spirits." He then proceeds to show that the term *sheol* is used sixty six times in the old testament, and adds—"Its general signification is the grave, or properly, the under-world; sometimes it denotes the place of wo." As to this latter statement we shall not stop now to dispute it, though we believe it is never once used in that sense. Sheol, in our opinion, is not a "*place*" but a *state:* and so Dr. Eadie almost admits when he afterwards says—"The *undoubted* meaning of sheol, is the grave, or world of the dead—the region of the Rephaim,—the helpless." That is—It is used to denote "the helpless" *state* of the dead, without regard to "the place," whether in the sea, in the earth, or burned to ashes. It is the *state* of all the dead—one of darkness, silence, helplessness and inactivity; whatever their moral character might have been. The remarks of Dr. Eadie on Psa. 16: 10, with the Greek quotation of it, Acts 2: 27, &c., are most excellent and instructive. They are as follows:—

"A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The 16th Psa. refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he has no less confidence that the Father whom he served would raise him from the dead,—the law being satisfied, and his work being concluded. "My flesh shall also rest in hope,' for

'Thou wilt not abandon me to sheol,
Nor permit thy Holy One to see corruption.'

"The two lines form what is usually termed a parallelism,—the last hemistich echoing the sentiment of the former. The words 'my soul,' mean merely *myself*. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics. Both Homer and Pindar use similar forms of expression. It is said of Ulysses by the former, 'that he chided his heart or himself—*kradien*.' The latter makes the Olympic victor address, *philon etor*—his beloved soul—himself. The Hebrew and Arabic abound in similar instances. Gesenius illustrates it by the German selb or selber. Nordheimer, in the 2d volume of his Hebrew grammar, illustrates such usages at considerable length. Nouns of this nature are used, because the Hebrew has no intensive or reflective pronouns. *It is thus obvious that the argument based upon, the idea that Christ's soul went to sheol, and his body to the grave, has no foundation.* The Hebrew does not warrant this destinction. Christ's '*soul*,' in such an idiom, is *his entire person.* Now what is meant by sheol? It is the place where corruption is seen, *the region of the dead.* So the apostles understood it. Though Messiah was to die, death's power over him was to be very limited; he was not to be abandoned to his dark dominion; his body was to be so short time in the grave as not to suffer the ordinary process of decomposition."

"Sheol and Hades," says Dr. Eadie, "do not mean that narrow bed in which *one* corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. *One* corpse is lowered into its *keber*—all corpses lie in *sheol.*"

After the Dr. had so fully established the position that Christ's "*entire person* went into sheol—the place where corruption is seen"—it is a pity he could not have seen that such a position is fatal to the fable of the conscious existence of men's spirits after death, and before the resurrection; but so does immortal-soulism blind the minds of its advocates. What was true of Messiah, during the time he was under the "dark dominion of death," is true of every child of Adam that dies—their "*entire persons*" are in "*the region of the dead.*" And if no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Corth. 15: 18.

IMMORTAL-SOULISM LEADS TO IDOLATRY.—Dr. Eadie, "Professor of Biblical Literature to the United Presbyterian Church," Glasgow, though himself an immortal-soulist, makes the following state-

ment in his "Biblical Cyclopædia," under the article "Idolatry:"

"The pride and pomp of the great and the abject spirits of the mean, occasioned first the flattery and then the worship of kings and princes as gods upon earth. Men famous for their adventures and exploits, the founders of nations and cities, or the inventors of useful arts and sciences, were reverenced while they lived, and after death canonized. *The prevailing* NOTION OF THE SOUL'S IMMORTALITY made them imagine, that the spirit of such excellent powers, either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to resemble them, they might be prevailed with to come down and inhabit it."

Such is one of the natural results of the popular belief of man's inherent immortality. "Ye shall *not* surely die," said the tempter to our first parents; and the belief of that popular falsehood has done more to corrupt religion and *deify* men than all other heresies put together; nor is there an error promulgated that may more justly be named "*legion*" than that of man's possessing an "*undying spirit:*" it is a plain and palpable denial of the testimony of God of *certain death* to the sinner. "*Thou* shalt *surely* die," and "The *soul* that sinneth IT shall die," is the plain testimony of the TRUTH speaking God. No wonder that *idolatry* and every other abomination should grow out of the "*notion of the soul's immortality:*" and no marvel that the advocates of such a theory should cry out "*Great is Diana* of the" Christians! when that soul destroying doctrine is attacked by the Bible doctrine of "*no immortality except through Christ* ALONE."

ELD. TATE AND THE WESLEYANS AGAIN.—The following note was received from Bro. Tate just after the last Examiner went to press.

Dear Bro. Storrs:—You will see from the last No. of the True Wesleyan, that I was tried for heresy at our recent Conference in Providence. The editorial report of the matter in the Wesleyan, is very partial and inaccurate. I am now so busy preparing to move to the West, that I cannot find time to report the matter as it was. Br. Lee was the counsel for the prosecution, and in my judgment he utterly failed to make out his case. My trial deepened two convictions in my mind—1st. That the doctrines of man's natural immortality and of endless torment are mere fictions. 2d. That membership in the New England Conference, is not the most desirable position for free men. But more of this hereafter.

Please send my Examiner to Milwaukee, Wis., until you hear from me again.

Yours in suffering and in hope,
JOHN TATE.

West Brewster, Mass., April 13, 1850.

It will be seen from this note that Bro. Tate is about moving to Wisconsin. We hope our friends there will give him a hearty welcome, and that he may do good service in the West; we trust it will be so. We regret that we could not have had a personal interview with him before his removal.

ADDENDA.—Since the foregoing was wrritten, the True Wesleyan for May 4th has come to hand. The editor of that paper, Bro. Luther Lee, has noticed our remarks in the last Examiner. Bro. Lee seems to decline the honor he supposes we intend for him, in our speaking of his "powerful voice and talents" being "enlisted against Bro. Tate at the conference." He thinks we have "dragged" him "into the matter, and held" him "up as the soul of the proceeding." We have no objection to his declining the honor. Br. Lee says:

"Bro. Tate had prepared himself with great labor, and produced a written argument to which we had to reply off hand. To this course he [Bro. Tate,] had been advised by Bro. Storrs, who wrote him a letter, exhorting him to give the Conference one lecture on the subject. He [Tate] obeyed his instructions, and made his lecture five hours long."

Br. Lee is here paying us honor in return. Part of it we accept, and a part we decline. We did *advise* Bro. Tate "to give the Conference one lecture on the subject," but we did not give him "*instructions*" to do so; of course, he did *not* "obey" *our* "instructions," if that is what Bro. Lee means by the expression. We are very glad that Bro. Tate was enabled to stand up and proclaim *immortality in Christ*, in the face of a whole Conference, with the certain knowledge that the intelligent and powerful leader of the whole connection was to reply to him.

Bro. Lee complains of us for saying the body of Christians, of which he is the presiding genius, are "the sect called True Wesleyans;" he says, by so doing we gave them "a false name:" he adds—"That is not the title of our denomination, and he, [Storrs] knows it; we call ourselves Wesleyan Methodists, not True Wesleyans." We sincerely beg pardon, Bro. Lee; it was a slip of our pen, and not an *intentional* giving you "*a false name.*" The name of your paper was before us when we penned that expression which led us into the *mistake* of calling your sect "True Wesleyans" instead of "Wesleyan Methodists." We hope Bro. Lee will accept the apology and forgive us the wrong. The difference, however, we think, is about the same as exists between *six* and *half-a-dozen*. We will try to remember they are "*not* TRUE Wesleyans." Perhaps they had heard that the "spirit of John and Charles Wesley" were present at the "Rochester knockings," and by *silence* gave consent to the testimony of the knocking spirit of "Lorenzo Dow," which declared, that "hell is *not* a place of fire and brimstone that burns the soul forever." When Dow's spirit "*knocked*" out this sentiment, the Wesleys were silent—not giving so much as one "*rap*" of dissent. And then Dow's spirit "knocked" that

"Hell is man's own body, and when he escapes from that he escapes from bondage;" *i. e.* he escapes out of hell. Here again the Wesleys were *silent*, which "*gave consent.*" No wonder Bro. Lee and his denomination do not call themselves "*True Wesleyans.*"

Br. Lee may be assured we have the utmost confidence that he honestly believes the doctrine he advocates, even though we once in a while give his side of the question a little "*knocking*;" we fully believe, however, that the immortal-soul theory is an error of no small magnitude; yet we judge not men's hearts by their heads; and *we* "*know*" that "God looketh on the heart."

"THE KINGDOM OF GOD, *or the restoration of David's Throne*, by N. M. Catlin." This is an 18mo. pamphlet of 32 pages, sold at *six* cents single, or $4 per hundred; and may be had at the "Harbinger office, Rochester, N. Y.. or of D. B. Eldred, Battle Creek, Mich." The object of the work is thus stated by the author:

"It is our purpose, in considering the subject, to show the origin of the kingdom of Israel, and trace its history to the time of its subversion; and then show that it is identical with the kingdom that John the Baptist, Jesus, and the Apostles preached; and finally, that it is to be introduced at the coming of our Lord."

The author has treated the subject in a very clear and conclusive manner: and we trust the "tract" may have a wide circulation. He will allow us, however, to point out one defect which, we think, on a careful review of the subject, he will be satisfied calls for a revision: On page 28 he says:

"The essential elements of a kingdom are, a king, subjects, territory and laws."

Here, in our judgment, is a defect; it lacks *Subordinate Rulers*. A king without *associate* rulers would be an anomaly: such a thing never was, and we see not how it possibly can be in an *organized* government. The saints who have "part in the first resurrection"—or the resurrection at the second advent of Christ—are not "*the subjects*," as Bro. Catlin says, pages 29 and 31: but they are to be "kings and priests; and *reign* on the earth;" as he truly quotes from Rev. 5: 9, 10. And the Saviour promises his followers who have followed him in the dispensations of *suffering* and who have "overcome," that they shall sit with him on *his throne*; and that he will give them "power over the nations." See Rev. 3: 21; and 2: 26; and 20: 6; also Mat. 19: 28; 2 Tim. 2: 12; and Rom. 8: 17.

The only point of importance that we should differ from Bro. Catlin in, is as to the position the *raised ones* occupy in the kingdom, and who are the subjects; and that the saints raised from the dead, or changed, if alive, when Christ takes the throne of David, will constitute *the body* of associate rulers with him in his kingdom on "*this* earth," and reign with him forever in all coming ages.

If Bro. Catlin sees our position on this point to be truth, we hope he will alter page 28 so as to read—"The essential elements of a kingdom are, a king *subordinate rulers*, subjects, territory, and laws." Then a slight alteration on pages 29 and 31, to make the expressions correspond with this important element, will make a very perfect harmony in his valuable Tract.

"OUR ISRAELITISH ORIGIN."—When we said, in the last Examiner, that we intended to give the whole fourteen Lectures on this subject, during the year, we had not the most distant idea that the means to *re*-publish the book would be furnished from any quarter; but a friend, to whom we loaned the work has read it, and pledged himself to furnish the necessary funds to issue it at once. We have, accordingly, put the work in contract to be *republished*, and it is already so far advanced that orders may be sent for it immediately. It will be ready for delivery, probably, by the tenth of June. Orders that reach us first will be first supplied. The book will be near the size and put up in the style of Dobney on Future Punishment.

Price, bound, *seventy-five* cents; in paper covers, *fifty* cents. One third discount will be made to wholesale purchasers, *for cash*. Six copies and upwards will be considered wholesale of the bound volumes. Three copies in paper covers will be given for one dollar, if sent us in current funds, free of expense.

As the work is to appear as above stated, we shall not continue the Lectures in the Examiner: we will say, however, that what we have published is the least interesting part of the work; we were obliged to leave out some part of the Reply to Mr. Bickersteth, which will be interesting in reading the work all together.

Mr. Wilson, in the Preface to the First Edition of his Lectures says:

"The following Lectures are intended to prove, that the God of Abraham, Isaac, and Jacob, who is verily a God of truth, is fulfilling his word with regard to the multitudinous seed,—the many nations to come of the house of Ephraim; and that as truly as He has accomplished His purpose, in giving the One Seed, Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training for their high and important destiny, that of shewing forth the praise of Jehovah, who is the God of Nature and of Providence, as well as of Redemption, and whose wondrous wisdom is manifest in all.

"The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel

mean, literally, Israel. At the same time, he agrees with those who apply to these Christian nations, many of the prophecies respecting Israel: believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham, according to the flesh—are of the so-called "lost house of Israel" the leading tribe of which was Ephraim. These nations have been brought forth at the time and in the place predicted: they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness unto all nations ere the end come. How the promised seed have come to be sown in these countries, is accounted for in the latter part of the course; but the author earnestly requests a careful perusal of the first six Lectures, as it is upon the Scriptural foundation there laid, that his after conclusions chiefly rest. These he has supported by proof, as various in kind, and great in quantity, as he trusts, will be requisite to substantiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view; but especially in the light of God's word. In that light would he ever rejoice to look upon all around him, upon the world, and its inhabitant, man; And the wondrous course of God's providence, which all hath had respect to his people of Israel,—of whom he hath said in truth, "I have chosen thee and not cast thee away." Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah,—

"I am a father to Israel,
And EPHRAIM IS MY FIRST-BORN."

At the conclusion of the Lectures, Mr. Wilson has added the following "*queries*," in relation to our Israelitish origin, which we hope our readers will carefully examine. Though they give an imperfect idea of the subject they may serve to wake up a desire to see and examine the Lectures themselves. He inquires:

1. Is not the house of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah, in both the historical and prophetical parts of Scripture? 1 Chron. v. 2; Jer. iii. 11. Were not of Ephraim especially to come, the many heirs of the promises made unto the fathers, just as of Judah was to come, the One Heir, from whom the blessing was immediately to descend? Gen. xlviii. 15—20; Gen. xlix. 8—12.

2. Were not the lost tribes of Israel to be found in these, the last days, as "a seed the Lord hath blessed?" Hos. ii. 14—23; Is. xxix. 17—23; lxi. 9, 10; lxvi. 8—14; Jer. xxxi. 1—10; Ezek. xi. 15—20; Hos. i. 10, 11. Do the signs of the times, as well as the prophetic dates, indicate the time to be come when God shall have "accomplished to scatter the power of the holy people?" Dan xii. 4—7; Is. vi. 11, 12.

3. Have not all previous attempts to find the lost tribes of Israel proved abortive, especially as to the accounting for Ephraim, the heir of the promises made unto the fathers, and of which was to come the promised "fulness of the Gentiles," or "multitude of nations?" Rom. xi. 25; Gen. xlviii. 19; Is. xli. 25—29. Does not the Scripture declare, that the previous non-discovery of Israel has been occasioned by Israel's blindness, and not by God's having failed to fulfil his word? Isa. xlii. 18—25; xliii. 1—13; xlv. 17—21. Does not the Scripture expressly recognize our present condition as being that in which Israel would be found? And do they predict matters respecting Israel, which can only be fulfilled in these nations? Is. xxvii. 6—10; Jer. xxxi. 10, 11; Mic. vii. 16; Jer. iii. 18; Ezek. xi. 16, &c.

4. Does history (which traces our Christian ancestry back to the very countries into which Israel were carried captives by the Assyrians) present anything opposed to this view? Turner's "Anglo-Saxons," vol. i. 94—102. Is it likely that the God of truth would utterly cast away the people unto whom the promises were made; and out of the same place bring forth quite a different people to have fulfilled to them the promises freely made unto Israel, and so solemnly confirmed unto them by oath? Luke i. 68—75; Rom. xv. 8; Mic. vii. 18—20; Is. xxv. 1—7; Ps. cv. 10. Could it thus be said that the gifts and calling of God are without repentance? Rom. xi. 29; Is. xli. 8, 9.

5. Are not the intellectual, moral, and physical characteristics of the English exactly those that were to be expected of the nations promised to come of Ephraim? See Lec. IV. on the Training of Israel. Can our ancient religious rites, political institutions, manners and acquirements, better be accounted for than as having been derived from ancient Israel? See Lectures VIII.—XII. Do not the favours bestowed upon these nations in the north-west, and the whole course of God's dealings with the English nation indicate clearly their being under the kindness and care of the good Shepherd of Israel? Gen. xlix. 22—26; Ps. lxxx. 1—3; cxlvii. 19, 20.

PREACHING every Lord's day, by the Editor of the Examiner, at Franklin Hall, Sixth street, below Arch. Services three times each day at 10 o'clock A. M., at 3 1-2 P. M., and a quarter before 8 in the evening. It will be seen by this notice, that we have *left Commissioners'* Hall. Our friends will please observe this alteration.

"CAN YOU BELIEVE?"—This tract which we gave in the last Examiner, from Bro. Moncrieff, of Scotland, we have republished, four pages 18mo. It can be had at our office in any quantity at thirty-five cents per hundred copies, or three dollars per thousand. We had intended to put it at a less price but find we cannot.

"IS MAN IMMORTAL?"—The pamphlet containing the discussion on this subject, at South Glastonbury, Connecticut, which we noticed in the last Examiner, can be had at this office. It is 72 pages octavo, neatly got up, and is well worth the cost. Price fifteen cents.

"THE ATONEMENT, *or Reconciliation and Redemption.* By E. Miller, Jr."—We have read this pamphlet, or tract, with much satisfaction. It takes what we consider the true grouud in the matter;

and the subject is presented to the comprehension of common minds, which is very essential in any attempt at enlightening men on the things of God and our salvation. Most that has been written on the subject of the atonement is so destitute of the simplicity of the gospel, that men are bewildered and misled by it. Bro. Miller in closing his remarks gives a "synopsis of his argument" as follows:—

In order that the reader may apprehend what is necessary to be accomplished, by the atonement and mediation of Christ, I have endeavored to show

I. What condition man is in without it, viz:

1st. That for his first act of rebellion—for the transgression in the garden—he is unconditionally doomed to return to dust—to be, as a being, resolved back into the original elements:

2d. That he has (as a race) continued in rebellion; all having participated in it; and

3d. That for this continued rebellion, and acts committed therein, he is liable to the second death.

II. I have aimed to show, that the great atoning sacrifice, is the death—the actual death as a being—of the Son of God: and

III. How the death of Christ effects his deliverance, viz:

1st. That by becoming man—sharing his nature—his condition, and his doom; he has purchased his resurrection—his deliverance from the death by Adam.

2d. That by strikingly exhibiting the character of God—his own character—and the righteousness of the government of God; and by promising a glorious reward, he induces men to yield their rebellion and become reconciled to God: and

3d. By his humiliation—life—suffering and death in our behalf, he has provided for the pardon of those who submit to God.

THE COVENANTS.—NO. IV.

By the Editor.

What now remains of this subject, is, to consider whether there is still to be a further developement of this new covenant. We have no hesitation in expressing our opinion that *there is*. The language of prophecy clearly intimates this. That development specially relates to Judah and Israel, or the literal posterity of Jacob. It is expressed in this language, Jer. 31: 31—34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord.) But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Here is a clear distinction between the law covenant made with that people when God brought them out of Egypt and a covenant to be ratified with them in the future; and the perpetuity of that covenant when ratified with Judah and Israel is thus expressed; verses 35, 36. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." And the Lord shows us that nothing that people have ever done shall prevent him from accomplishing his object, verse 37. "Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." He then goes on to tell us what will mark the period of this new developement of the covenant of grace or favor; and he says, verses 38—40. "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go over against it upon the Hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever." Here is further evidence that the time is future, and that it is the new and *perpetual* covenant to which attention is called in relation to Judah and Israel.

The next prophecy on this subject, is that by Exekiel, chap. 36: 24—27. "For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." It is impossible that we can here be mistaken as to what people are spoken of: they are the people that went forth out of the Lord's land; see verse 20: the people that God scattered among the heathen and dispersed through the countries; see verse 19: a people who shall again inherit the land, mountains, and cities of Israel, in the flesh; see verses 8—18. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded: *And I will multiply upon you man and beast; and they shall increase and bring fruit: and I settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.* Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God; because they say unto you, thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the

Lord God. Neither will I cause men to bear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God. Moreover, the word of the Lord came unto me, saying, son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it." Such language is too plain to be misunderstood. After they come into the new covenant, God says, verses 28—31. "And ye shall dwell in the land that I gave to your fathers: and ye shall be my people and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." He assures them, verse 32, "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." He then proceeds to tell them what more he will do for them at that time; see verses 33—35. "Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate lands shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate, is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited." We are then further informed that these things will be done in an age when there are persons left of the nations called heathen; verse 36. "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." These prophecies are a sample, and not a moiety, of the many places where the same truth is taught, that at a period, yet future, the new covenant will have a developement which brings into it Judah and Israel; a covenant differing from the law covenant which God "made with their fathers *in the day* when" he "took them by the hand to lead them out of the land of Egypt." Paul sums up this matter Heb. 8th. We have shown in our previous argument that there are but two grand, or general covenants, though these have various developements, modifications or enlargements. The covenant of works is first in fact, whatever developements it may have afterwards: the covenant of grace, or favor, is the *new* covenant in whatever dispensation developed, or however enlarged or modified. By overlooking this truth men stumble on the question of Judah and Israel. The land of Canaan was not given to the posterity of Abraham by the law covenant; under that covenant they were tenants at will. The land was given to Abraham and his literal posterity under the new covenant; and the gift was *unconditional;* see Gen. 15: 5—7. "And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

"In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Not a condition is expressed or implied; the grant was free, unconditional and irrevocable, as appears from chap. 17: 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenaat; to be a God unto thee, and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." That this covenant was the covenant of grace, or the new covenant, is evident, from the whole transaction, and in particular from its being said that Abraham *believed*, and it was counted to him for righteousness. The righteousness of faith was not a property of the law covenant, for "the law is not of faith; but, the man that DOETH them shall live in them;" Gal. 3: 12. But the promises of the land were made to Abraham's faith: but he was not assured that his seed should have immediate *permanent* possession; so far from it he was expressly told that there was one period of four hundred years they should be out of the land; nor did God assure him that when they came hither again at the close of that period they should have uninterrupted possession; but he did promise him that the time should arrive when that possession should be no more interrupted; and the law, which was four hundred years after could not nullify these promises, though that law covenant made the possession of the land conditional, until that people should be brought into the new covenant, and then they should build their city, and it should "be thrown down no more forever;" and Paul affirms, to "my brethren, my kinsmen *according to the flesh*—pertaineth the adoption, and the glory, and the COVENANTS, and the PROMISES." Rom. 9: 3, 4. Those, therefore, who suppose that Judea and Israel held the land *only* by the law covenant, stumble at the very threshold of the whole question; that covenant was only revived, or "added because of transgression, till the seed should come to whom the promise was made;" nor does that event annul the promise of *the land* to Abraham's literal seed, but rather confirms it, for, it is at the second advent, or the actual taking of the throne of David, that the promise to Abraham's literal seed, of the uninterrupted possession of the land, is to take place, and at which time the law covenant will "vanish away." And let it be observed that Paul did not say that it *had* vanished away at the first advent, though he wrote 63 years after that event; nor will it vanish away, so far as Jacob's posterity are concerned, till they come into and confirm the new covenant. That day hasteth greatly.

Let us not be misunderstood in these remarks. The promises to Abraham's spiritual seed are not made void by this view; but have additional confirmation. They will possess the land, and all things, *as "kings and priests unto God and the Lamb."* Our Lord promised his twelve disciples that, in that day, they should "sit on twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. And

he has promised to all his followers "authority over" different portions of his *dominion*, which will extend "to the ends of the earth;" some "over two cities"—some over "five," &c. None others will *inherit* the kingdom; because to inherit it they must be like their King, immortal; without this they would be liable to death, and that is incompatible with an actual inheritance in the everlasting kingdom: but this fact does not at all affect the truth that men liable to die, or still unchanged to immortality, will be *subjects* and candidates for immortality.

CORRESPONDENCE.

The following note is from the brother who gave us the information from Scotland, published in the Examiner for March.

NEW YORK CITY.

Dear Brother:—I have just been turning over the pages of the Examiner for May, and I am glad to find you have opened a correspondence with Bro. Moncrieff. O, how glad will he be to know that there are many hearts in this country beating in unison with his own, on the grand theme of Christ bringing immortal life to light through the Gospel. I sympathize deeply with the position in which our dear brother is placed, being himself nearly alone in advocating this momentous subject; but God is in the work. It must and it will prevail. It was perusing his book entitled "Dialogues on Future Punishment" which led me to embrace the glorious doctrine; and I praise God that ever my eyes were opened to behold such wondrous things out of His law. I may also state, that it was perusing yours and Bro. Grew's views on the state of the dead, led me to examine the subject, and finally to embrace the truth that the dead know not anything.

I am sorry in the short account I gave you of the progress of truth in Scotland some mistake occurred. I did not mean to say that the eighteen churches which have sprung up within fifty miles of each other had embraced the doctrine of the destruction of the wicked, but that they all, as far as I am aware from letters which we, the Church of Edinburgh, of which I was a member before leaving, received from them, believed in the personal reign of Christ on this earth, and *some*, not "soon" as it is in the Examiner for March, embraced the doctrine of Eternal Life only in Christ. By altering the word "*soon*" to *some* you have the truth. It was either a mistake of the printer, or in the hurried manner in which I wrote it.

As relates to Bro. Munro—a short time before I left Edinburgh, a few of the friends, who believed in the Water Cure, joined together for the purpose of bringing him to Edinburgh to act as docter in this department. They wrote to him to see if he would come, and I was informed by persons who read his answer, that he stated that his time would not be all employed as a Water Cure doctor, and that he would have to preach occasionally, and wished it to be distinctly understood that he held the same views as Bro. Moncrieff as regards the final destiny of the wicked. After this statement they concluded to say no more about bringing him. From these facts I concluded that he was preaching Eternal Life only in Christ.

I will now close, hoping these facts will put all matters right. I remain yours in hope of Eternal Life at the appearing and kingdom of Jesus.

W. OLIVER.

FROM J. B. FRISBIE.

BRO. STORRS,—Brs. Miller, Curry, and Bezzoo, have been with me in a meeting of four days, in which good, I trust, has been done. On the Sabbath between three and four hundred people attended, who gave good attention to Br. Miller, who preached.

I have just read Luther Lee's book on the Immortality of the Soul; I was a good deal disappointed. It is very strange to me how a man of his talents should publish a book of near two hundred pages, and not once discover the true scriptural light of "Life and immortality as it is brought to *light* in the *gospel*." 2 Tim. 1: 10. But he has confirmed me stronger than ever that "Immortal soulism" is a wholesale heathen doctrine; for certainly he has not found it in the Bible, nor any thing like it.

Michigan. J. B. FRISBIE.

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FROM DAVID MCBRIDE.

BR. STORRS,—I have had an opportunity of reading your Six Sermons on the Destruction of the Wicked, and although I have been a member of the Methodist church and a reader of the Bible for more than twenty-six years, I never beheld the glory of God shine so plainly through the face of Jesus Christ as I have since reading those Sermons. It has removed the mists of papal darkness from my mind, and enabled me to rejoice in the primitive gospel truth.

DAVID MCBRIDE.

Jeffersonville, Ind.

—

FROM LEWIS BUTLER.

BR. STORRS,—Though I am a stranger to you, personally, yet I became somewhat acquainted with you in your communications in the Union Herald, on the subject of *Christian union*, several years ago, and since on the destruction of the wicked—subjects which lay near my heart, and for which I have suffered, and still suffer, great persecution; but hitherto the Lord hath helped me, and I hope my sufferings may turn out for the furtherance of the truth.

Since, I heard you were publishing a paper advocating Christian love and truth, I have been anxious to obtain it, and there are also some friends who wish access to it. I trust there is some seed sown here that, with watering and proper culture, will yet bring forth fruit to the glory of God, though opposed bitterly by the sects and those under their influence.

I wish you to send me six copies of the Bible Examiner, and as many of your Sermons as you can afford.

Your fellow laborer and sufferer for the cause of truth and love,

Michigan, LEWIS BUTLER.

NOTE BY THE EDITOR.

We have sent you the six copies of the Examiner as far as published this year; forty copies of the Six Sermons, quarto, and two copies 18mo. May they be blessed of the Lord, and prove a *help* to you in your labors and sufferings. "In due time we shall reap if we faint not."

FROM S. S. BREWER.

BR. STORRS,—It is truly heart-cheering to me to find, in my travels from place to place, that God is raising up witnesses to testify that Christ has power to forgive sins—also the beauty and harmony of the Scriptures, without being accompanied with fables and human inventions. What beauty gilds the sacred page, when we are brought to see it, disrobed of the drapery and heathenish dogmas which I was once taught were necessary to a proper understanding of the Bible. Oh! how much better it would be to acknowledge the fact that *immortality* is the gift of God, instead of trying to prove by heathen philosophy that all men have it. For one I can say, I praise God, whereas I was once blind, now I see if I would have immortality I must seek for it. Rom. 2: 7. Thanks be to God for the promise—"ETERNAL LIFE," to be obtained "by patient *continuance* in well doing." Oh sinner! your reward is *death*. Rom. 6: 23. You are doomed to be "burned up root and branch."

I wish to insert a criticism of Dr. Adam Clark, Psalm 37: 20. He says: "This verse has given the critics some trouble. Several of the versions read thus: But the enemies of the Lord, as soon as they are exalted to honor, shall vanish: like smoke they vanish. *If we follow the Hebrew, it intimates that they shall consume as the fat of lambs.* That is, as the fat is WHOLLY CONSUMED in sacrifices by the fire on the altar, SO SHALL THEY COMSUME AWAY IN THE FIRE OF GOD'S WRATH."

Question.—Will it do to follow the Hebrew in this instance, seeing it so completely demolishes the never-dying, immortal soul theory?

Another comment from the same author on Rev. 19: 14. "This is the second death. The first death consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God forever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first, the *body is destroyed during time;* by the second, *body and soul are destroyed through eternity.*"

If the body, mingled with its mother earth during time, while confined under the dominion of the first death, so all that are so unhappy as to suffer the pangs of the *second death*, will be ashes under the soles of the feet of the righteous, in the day that I shall do this saith the Lord of Hosts.

Go on, my brother; may you, through grace, ever be bold to take up, and firm to sustain, the consecrated cross. Your labor is not in vain in the Lord. Your public labors have been productive of much good in New York city. I circulated eight hundred copies of the Bible Examiner Extra, in New Haven, Conn. I went through the College.

Yours, looking for Eternal Life at the revelation of Jesus Christ, S. S. BREWER.

FROM DR. I. F. LEE.—THE CONVENTION.

MELTONSVILLE, N. C.

BR. STORRS,—Insignificant circumstances may at times occasion sorrow—but let the cause be what it may, it becomes the Christian not to murmur or complain, provided it is not occasioned by any impropriety of condnct on his part. The present condition of our being is necessary to prepare us for the Paradise of God, the kingdom of Heaven. Yet to rejoice when all manner of evil is said of us falsely; to be calm when our feelings are wounded; to spurn the adventitious ills of life, and to endure with patience and firmness whatever is unavoidable, denotes not only a strong and well-regulated mind, but a heart chastened and invigorated by the power of grace—*the grace of God.* In the midst of sorrow and suffering, the virtuous and enlightened mind may look beyond the dark curtain of mortality, and forget his sorrows in view of the culminating glory of the kingdom of heaven. This sacred, blessed hope, will aid him to bear, endure, and suffer, though he should receive neither condolence from friends, nor advice from the godly. How consoling to the heart of frail man is the persuasion that the Lord of glory *loves him, cares for him, and will save him* from the cruel tyranny of not merely the intolerance and persecution of his enemies, but from his sins—from *death.* How consoling, I say, in the gloomiest moments, is the sweet impression that our Redeemer cares for us—that almighty love diffuses through every faculty of the mind a joy that no tongue can tell—no pen reveal. Oh! my dear brother, when I feel these divine impressions, and under the promptings of the Holy Spirit, can claim some precious promise adapted to my condition, I feel ashamed of my despondency and gloom, and am willing to suffer the loss of friends and fortune for the name of Jesus, my Savior. I feel willing gladly to suffer and toil on through trials such as I have named in my former letter, or any other trials which, through the course of a wise but mysterious Providence, may befall me.

Yet I must acknowledge that I desire to commune with those I love. I desire at times to consult them—to ask their advice; and it would be to me a source of unmixed pleasure to be present at a *convention* of ministering brethren, as well as laymen, who are of the same faith—i. e., that there is neither immortality nor eternal life to the wicked—that the Lord preserveth all them that love him; but all the wicked will he destroy, &c. I would be in favor of a Convention—of united effort to extend the spread of truth—and to have no other organization than that of the gospel. I would that all were living apostles of Jesus Christ, who need no letters of dismission or commendation from a few obscure individuals—a few learned D. D.'s.

I wonder where the Apostles held their membership? Did any of them ever get letters of dismission from one church, in order to join another of the same faith and order? Or was it necessary for them to ask the permission of some *Deacon* to preach in his church? Alas! I fear the customs and organizations of the present are almost anti-Christian; and that though some expect to know every thing as soon as they die, they will remain ignorant even of these matters until the judgment day.

I know that Christians love one another; that they believe in the Lord Jesus Christ and keep his commandments; that it is the desire of their heart to be holy, &c. Is not then a *convention* of such as love the Lord Jesus in sincerity desirable? Is it practicable? Or are the churches to wax worse and worse unto the last moment? I fear the latter is the case—and I fear, too, that desirable as is such a convention as I have named, it will not assemble until the Lord assembles them in *his kingdom.*

Nevertheless, I would gladly meet, were it possible, with an assembly of Christians; such as are divested of sectarian prejudice; such as desire no

other than gospel organizations, which, I do think, differs in many respects from that of any church with which I am acquainted.

Yours, in hope of Eternal Life,
I. F. Lee.

Since the foregoing was received, Br. Lee writes again, saying:

I have had, within the last few weeks, several urgent calls to preach, from brethren belonging to the missionary and anti-missionary Baptist churches, and shall endeavor to comply with their requests. To-morrow week I have an appointment at Lettle's meeting house, (anti-missionary Baptist,) and at a missionary Baptist meeting house, near Col. Andrew Polk's, on Saturday and Sabbath, May 18th and 19th. But I need not name the different places where I expect, God willing, to preach this year. I feel thankful to God for all his kindness towards me. I find that I have as many friends as formerly, and perhaps more. Is it not written, when a man's ways please the Lord, he maketh his enemies to be at peace with him? It seems to me there is something of the kind.

From Patrick Cannon.—Response for a Convention.

Br. Storrs,—I give my hearty assent to the meeting of the contemplated Convention. If no particular organization is affected, yet the results will be of great importance to truth. It will be a glorious sight me to look upon an assembly of ministering brethren, who have independence and courage to raise their voices against one of the greatest enemies of Christ on earth: that is, *immortality by creation.*

I hope the meeting will take place. I believe God will attend it with his blessing. I look to it as one of the most important meetings of the present age—a new era in the church, that will shake the foundations of false theology—and is destined, in the end, to divorce Heathenism from Christianity.

New York. Patrick Cannon.

From Walter Pratt.

Br. Storrs,—I see by the "Harbinger," that Br. Marsh is taking nearly the same view on the *reign of Christ* as you do. If truth, I am glad, for I do want all the saints to see and believe the truth, and exhibit the *spirit of truth.* If truth be embraced in its love, no party spirit will be witnessed, but the fruits of the spirit more fully developed. If embracing truth does not make us more like Christ, what profit is there in truth? Now, it seems to me the more truth a man has, the more like Christ he will be, if he holds the truth in righteousness. Is not this so? I mean this: Some men have a great deal of truth; their minds seem to be illuminated with the light of truth, and many truths unpopular, too, they hold, and will defend them at all times and places. Yet their acts do not correspond with the blessed word, nor do they seem to possess those graces that arise from the fruits of the spirit. On this subject please give us some light. I cannot reconcile it wholly to my own satisfaction. How much truth can a man have, and fail of the kingdom? Or, how much error can he carry along with him and be justified here, and saved at Christ's coming? These things I often think of. Perhaps they are clear in your mind; if so, I should really like to converse a little with you to gain light.

Your brother, in hope of life at Christ's coming.

Brimfield, Mass. Walter Pratt.

We can give Br. Pratt no better answer to his inquiries than to ask him, and all others in search of light on these points, to read Paul's testimony, 1 Corinthians 13th chapter, substituting the word *love* for "charity." No knowledge, however perfect it may be, can justify or save us now, or at the coming of Christ, where *love* is wanting; and no ignorance, except it be *wilful*, can prevent our acceptance at the coming of Christ. *Love* is of God; and he that dwelleth in love dwelleth in God, and God in him. "God is love." Ignorance, which hides this truth from our eyes, may prevent our attaining unto the love of God—or being God-like; so far ignorance is dangerous; but we say again, where it is not wilful, love may exist in spite of it; but whether ignorance is wilful in any individual case, God only can judge with unerring certainty. Let us all remember, God will accept no knowledge, nor labor, nor sacrifice, however great, if love is wanting.

To Correspondents.—Several articles are unavoidably laid over that were intended to appear in this number, some of which are in type.

New Subscribers.—We desire to increase our subscription list, and have concluded to make the following offer. Any person who will send one dollar, free of expense, to us, shall have the Examiner, in *sheets*, for 1849 and 1850. If they wish it for '49, they must say so, or we shall not send it.

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BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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"THE PNEUMATOLOGIST."

The second number of that periodical came to hand after our last went to press. It is double, containing 44 pages. It opens with the announcement that "The invisible rappers have taken quite a spread," and "have perpetrated some strange acts of physical violence;" and that "They still insist that in a few months from now, they will make an extraordinary manifestation, by a general appearance in various places, and be in nearly every house:" and, says the "Pneumatologist,"—"We are not at all surprised at these new developments, but, on the contrary, we should, in these last days, look for just this movement, to seduce men from the truth and turn them to fables."

It looks very much as if our brother of the Pneumatologist was an early victim; for he certainly has gone to these and other "fables" for proof that there is "*knowledge in sheol*"—the state of the dead—in the face of the plain testimony of the Bible: Eccl. 9: 10. Our brother adds—"Whoever will take the pains to watch their movements [the "rapping spirits"] and the tendency of their teaching, will find that their aim is to bring the Bible into disrepute, and undermine its prominent doctrines." Very true! and one principal "aim" is to prove that the spirits of dead men are in a state of consciousness, and in this aim the Editor of the Pneumatologist is in *perfect agreement* with them. We may, perhaps, as well resume our *Dialogue* with our old friend in his new and hard name.

BIBLE EXAMINER.—What tidings do you bring us at this time Br. Pneuma.?

PNEU.—"We are happy to learn that several ministers, who had been led into the materialist views, have of late seen and renounced their error. There is a decided reaction taking place on the subject."—*Cover.*

EXR.—I am glad to find any body "happy;" and I certainly desire not to cause you any unhappiness. As to the "reaction," I am persuaded that is like all other "*ghosts*"—it exists but in *imagination*. But I will hear what you have to say of the veracity of familiar spirits.

PNEU.—"We are commanded not to believe every spirit, but to try the spirits whether they be of God; because many false prophets are gone out into the world. If we deny all existence and action of spiritual agents, there can be no trial of them. But if they prove, by indisputable evidence, as they have done in Rochester, that they do exist, the way is open to investigate their character."—p. 34.

EXR.—You have presented us a strange mixture of truth and error in these remarks. You have assumed that the apostle John, in his first epistle, fourth chapter, first verse, had in his mind *disembodied* spirits; or such spirits as you suppose the *rapping* spirits at Rochester to be. This is evidently a mistake. John is clearly speaking of men *in the body*, whom he denominates "prophets," or *teachers:* not dead men, but living ones. In the fifth verse he says of them, expressly, "They are of the world; therefore speak they of the world, and the world heareth them." He then adds—"We are of God: he that knoweth God heareth us. * * * Hereby know we the *spirit of truth* and the *spirit of error*." The contrast is between two classes of preachers—men alive—one preached truth, the other error. To bring forward this text to prove the conscious existence of dead men is certainly an "error," if not "the *spirit* of error." Your insinuation that we, who take the ground that *man's* future existence depends on his resurrection from the dead, "deny all existence and action of spiritual agents," is ungenerous. You can but know that we only deny the conscious existence and action of dead men, who have yet had no resurrection. Your insinuation that the rapping spirits at Rochester have *proved*, "by indisputable evidence," that they are the spirits of dead men, disembodied—for if that is not what you mean there is no force in what you say—is stronger meat than I can digest. Or, that there is any likeness between them and the spirits John speaks of, I do not believe. But how are we to know whether the testimony of these rapping spirits can be depended on?

PNEU.—If they prove themselves either ignorant or vicious, no matter which, it is unsafe to depend on their testimony."—p. 34.

EXR.—But you have shown from the "History" of these "knockings" that some of these spirits are extremely "*ignorant*," and that others are equally "*vicious*;" and yet, strange to tell, you believe their testimony so far as it relates to their being *disembodied men*. Do you not so far "depend on their testimony?" and receive it for truth? "unsafe" as it is.

PNEU.—"We do not charge these spirits with being the devil, we do not believe they are, but are willing to accord to them the character they claim, of being human spirits; and receive the facts related of their sayings and doings as true."—p. 35.

EXR.—Thus, by your own confession, you receive "unsafe testimony *as true*." After this I shall not be surprised to find you receiving *ghost stories* "*as true*." When we can make up our minds to receive "as true" manifest lies,—lies by which the plain language of the Bible is contradicted—as I have already shown—we can easily believe in ghosts, and *see* them too.

PNEU.—"There are many houses in the city of Philadelphia which we have good authority for believing to be disturbed by the same means."—p. 35.

EXR.—Very likely! There are plenty of houses here where it would not take even a Lorenzo Dow "*to raise the devil*," as some of your boasted converts to the belief of disembodied spirits, could testify if they would speak.

PNEU.—"It is evident the art" [of dealing with familiar spirits] "is now practiced the same as it was in the days of Saul, king of Israel. The woman to whom he resorted had a familiar spirit. * * * * By means of that familiar spirit she used divination, and also practiced necromancy, or called up and had communion with the dead."—p. 36.

EXR.—"The art," bro. Pneuma., "is" *not* "now practiced" quite "the same" as "in the days of Saul;" for if that account is taken for a real coming up of Samuel, "the woman *saw* Samuel"—the "*old man covered with a mantle*." What is there that is "the same" as this about the "Rochester rappers?" Poor fools! they can't even speak; much less show their old grey heads and mantles. As to "necromancy, or calling up the dead and communing with" them, you tell us, p. 73, "the spirits of just men made perfect are in that holy city,"—"the heavenly Jerusalem," p. 76; that they "go to heaven at death." Pray then how came the witch of Endor to bring Samuel *up* "out of the earth?" Is the "New Jerusalem" in the bowels of the earth? As to necromancy, Dr. Eadie, in his Biblical Cyclopædia, says a "necromancer" is "one who pretends to divine future events by questioning the dead. The practice has prevailed from a very early period among the pagan nations of the East." It was a mere "*pretence*;" but people who were ignorant, or superstitious, were deceived by it, just as many are now by ghost stories. Dr. Kitto, in his Cyclopædia of Biblical Literature says, "A necromancer is one who, by frequenting tombs, by inspecting corpses, or more frequently by the familiar spirit, like the witch of Endor, pretended to evoke the dead, and bring secrets from the invisible world." It was all "*pretence*:" not reality. But by these pretences they deceived the ignorant, and such as had been abandoned of God to "strong delusions" for their sins, like Saul; whom God refused to answer by any means, as the context expressly declares; and hence Saul sought to a necromancer, and fell under her fraud as a judgment for his wickedness. Saul did not *see* Samuel: there is not one word in the text that says any such thing. "A consulter of familiar spirits," says Kitto, "rendered by the Septuagint *eggastrimuthos*—a ventriloquist." Hence the Septuagint, in Isaiah 8th, a text you so much rely upon, reads, "If they should say unto you, 'Apply to the belly speakers, and to them that cause a voice to proceed from the ground.' Those vain babblers who speak from the belly: should not a nation apply to their God? Why consult they the dead concerning the living?"

These ventriloquists *pretended* to consult the dead, and to make the voice proceed from the ground, and ignorant or superstitious people, such as the pagans were, supposed they actually had communications from the dead. King Saul, when forsaken of God, became the dupe of one of these impostors. But further, this case of the witch of Endor is fatal to your theory, which supposes the information given to come from the familiar spirit. The information in this case, if real, came from Samuel's spirit: and he it was that the witch pretended to call up. If she really did so, then it must inevitably follow that she had power over Samuel's spirit, and so Samuel is one of her "familiar spirits," and consequently in league with her. A pretty position truly to place that old prophet; after God had refused to answer Saul either "by dreams, by Urim, or by prophets," verse 6th, that Samuel's spirit should join with a "belly speaker"—a "necromancer,"—to do what God had absolutely refused to do!! Why resort to this case?

PNEU.—"We have a parallel to what is daily transacted in western New York."—p. 36.

EXR.—What then! Does that prove that the "belly speakers" in western New York are actually the spirits of dead men? And have you no objections to these shameful impositions? You believe they are realities, and yet I see you have objections to what you are pleased to call "these spiritual developments."—p. 36.

PNEU.—"Our first objection to the practice is, that it is in itself a palpable violation of God's commandment, and is a sin against him."—p. 36, 37.

EXR.—And yet you believe that the spirit of Samuel, that holy man of God, was actually concerned in this *sinful* business, and thus acting in "palpable violation of God's commandments!" For, if it is a sin to consult familiar spirits, it is equally a sin in them to be consulted. But I see you have another objection to the "practice."

PNEU.—Yes, "Our next objection is, that either on account of their ignorant or vicious character, those spirits cannot be depended upon."—p. 27.

EXR.—Yet you do "depend upon" them; for you "accord to them the character they claim, of being human spirits," p. 35. Thus you "depend upon" them to prove that dead men have knowledge, while some of these pretended spirits of dead men are "so ignorant that they do not know but they are the ones called for, when another is meant," p. 35. But I see you apprehend "dangers" from these "knocking spirits." How is that?

PNEU.—"'*What they say does not*,' say our authors, '*always correspond with facts*?' Who, then, will jeopardize his own or his neighbor's interest by consulting agents of a character so doubtful."—p. 38.

EXR.—Really, Br. Pneu, you seem to be coming to a right view of the matter. Their "character" is truly "doubtful;" and we wonder you could have been deceived at all by this *lying* "*art*." It seems however, you are alarmed because they do not go *the whole* of your "theological" creed; as far as they agree with you, you are "*willing* to accord to them the character" of speaking truth, p. 35; but when their "theological teachings" clash with your notions of "*hell*," then they are *dangerous* spirits! They say "hell is man's own body, and when he escapes from that he escapes from bondage." What have you to say to that?

PNEU.—"Jesus Christ taught that a man who had

his good things in his life time, died, and was tormented in a flame, in view of a state of blessedness, which he was not permitted to enjoy. * * * According, therefore, to our rule, Isaiah viii., there is no light in them."—p. 38, 39.

EXR.—True! Why then appeal to them in proof of the conscious existence of dead men? It would seem you are "willing" to admit they have some "light in them," by allowing their "claim, of being human spirits." By the same rule in Isa. 8th, I know they lie when they claim to be the spirits of dead men; for the spirit of God hath declared there is "*no knowledge* in sheol"—the state of the dead. The "authors of the History of the Rochester knockings" say, these spirits are "George Fox, W. E. Channing, John Wesley, Lorenzo Dow, &c.

PNEU.—"But how do you know, gentlemen, that they are the veritable spirits of these men?"—p. 39.

EXR. That is a home thrust, Br. Pneu.; and I will follow it up by another. "How do *you* know" that they are "human spirits" at all? You have utterly failed to give us any evidence of that fact that does not fall before your own rule of Isa. 8th. But I see you are hard pressed by their "*theological* teachings."

PNEU.—"They are manifestly seducing spirits, and every Christian should flee from them, and resist their influence."—p. 39.

EXR.—A noble confession, truly. We hope all who read your remarks will realize that one work of these seducing spirits is to try to make men believe that they have immortality *out* of Christ, and without a resurrection from the dead: in other words, that sheol, the state of the dead, is a state of wisdom and *knowledge*, when the Spirit of God has declared the reverse of this is true; that "there is *no work, nor device, nor knowledge, nor wisdom* in the grave [in *sheol*, the state of the dead] whither thou goest." Eccl. 9: 10; therefore these "seducing spirits" are devils, or the spirits of wicked men and women *in the flesh*.

PNEU.—"In the Divine prohibition, Deut. 18: 9–12, necromancy, as well as consultation with familiar spirits is positively forbidden. * * * Necromancy is derived from the Greek word, *nekros*, dead, and *mantis*, a diviner. The Greek, *Nekromantia*, is thus defined: 'The revealing future events by the communication with the dead; necromancy.' *Nekromantis*, is defined as follows: 'One who reveals future events by communication with the dead; a necromancer.' We appeal to all who profess reverence for the Bible as the word of God, would it not be solemn mockery for the Divine Being to pass a prohibition of a thing that does not and cannot in the nature of things exist? And yet, if the dead have no intelligent spirit which remains in a state of consciousness, the thing is impossible."—p. 39, 40.

EXR.—Your last remark is a pure *assumption*, and without foundation in truth or the oracles of God. That necromancy was practiced I have never denied—that it was a pretended consulting the dead I have also admitted; but I have shown that it was a *mere pretence*, so far as it relates to the *spirits* of dead men. The Divine Being prohibited his people from practicing the superstitions of the ignorant heathen, one of which was their pretence of holding communications with the dead; which was just the same, in fact, as to consult a stock, or a stone; each being alike incapable of communicating knowledge, because they had none. The fact that God prohibited his people worshipping the gods of the heathen might as well be urged in proof that all those gods had *intelligence*, as to assume from his prohibition to practice necromancy that the dead have "intelligent spirits in a state of consciousness." The dead were often the gods of the heathen, and in their minds were intelligent; but Jehovah stamps them as "*lying vanities*;" and by the mouth of Jonah says—"They that observe lying vanities forsake their own mercies:" Jo. 2: 8. The Psalmist says—"I have hated them that regard lying vanities: but I will trust in the Lord:" Psa. 31: 6. The Lord by the mouth of a prophet says:—"My people ask counsel at their stocks, and their *staff declareth* unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God:" Hosea. 4: 12. If your logic is true, the "*staff*" that "*declared* unto them" must have an "intelligent spirit," or it was "solemn mockery for the Divine Being" thus to address them. Again, in Ezk. 21: 21, the king of Babylon, it is said, "*consulted* with images, he looked into the liver:" that is, sought information from the viscera, or entrails of dead animals. Had these viscera of dead animals and images "intelligent spirits?" Just as much as dead men have. Dr. Eadie, under the head of "*Divination*," says, "The Jews had a peculiar superstition which they termed Bathkol, daughter of the voice, which consisted in interpreting in certain circumstances, any casual sound or echo into an intimation of the will of heaven. Sometimes, too, IMPOSTORS *professed to invoke the dead*, and at other times they *deceived* the unwary by the *tricks* of ventriloquism." Here I leave this part of the subject.

PNEU.—St. John was conscious out of the body. * * John's record of himself is, that he was *in spirit*, or his spirit was freed from his body, and in that state he was shown a variety of facts or symbols, which were explained to him. He was in spirit, and yet he was conscious. If John could be in spirit, as he says he was, and yet be conscious, so, also, might Mrs. Mary Goffe, and also many others. * * * The spirit of John was conscious while absent from the body."—p. 42.

EXR.—If you had proved that John was *dead* this reference to him would have weight. But he was *not* dead: nor have you even proved that his spirit was "*absent* from the body," in your reference to Rev. 1: 10, and 4: 2. It is all pure *assumption*: you have with a dash of your pen settled a point that an inspired apostle could not solve; viz: Paul; 2 Corth. 12: 2—4. What have you to say of that?

PNEU.—"John positively testifies that he was in spirit: but Paul is equally certain of being in paradise, but uncertain whether he was in the body or out of the body."—p. 43.

EXR.—John does not "positively testify" that he was "out of the body," though you have assumed it; and Paul is against your assumption that a man *must* be "out of the body" to be in paradise, or the "third heaven."

PNEU.—"These passages together prove that a man can be as conscious in spirit out of the body, as he can in the body."—p. 43.

EXR.—But they prove nothing as to man's consciousness when *dead*. The question to settle is—*What state are dead men in?* It is *not*—What state may God place men in while alive. Far be it from me to limit the power of God in that matter; but it is most clear in the case of John and Paul, that the

connection with their bodies was not dissolved. How the manifestation was made to them is unexplainable; but certain it is, neither of them were dead. If you could only prove that point you might well triumph, and talk about your "argument" being "invulnerable;" p. 40. And now I wish to say, what I have ever said, it is not a question with *me*, whether a dead man's spirit *can* be preserved in a conscious state; for I dare not limit the power of God; but it is a question of *fact* whether God has not made a resurrection from the dead essential to a future conscious state of existence. I maintain that he has, and that so far as we have information from the Bible a man *actually* dead is *without knowledge;* and yet, for ought I can tell, there may be, in some cases, a continued consciousness prior to the actual cessation of all life, though the person is apparently dead. I make this remark, because some thus supposed to be dead have revived after several days, and had been in a state of consciousness; which fact, however, goes to confirm my view, that where actual death has taken place consciousness ceases; their return to life showed that it was but a suspension of apparent life, while yet it had not actually become extinct, it was not entirely at an end. What length of time such a state may continue, in any given case, I pretend not to determine; but when it ceases, at that point, without a special intervention of God—which I have no authority for assuming—consciousness ceases.

PNEU.—"The testimony of thousands is, that in a state of clairvoyance, the spirit leaves the body, and goes to the place described, sees, hears, and apprehends."—p. 44.

EXR.—Were their *bodies* dead? If not, this statement avails you nothing. If the statement is true it proves quite too much—it proves that a man's body may be alive without his "spirit," which in these cases you say "*leaves the body!*" But this testimony of clairvoyants is all moonshine: for, while their spirits are *absent* from their bodies, their bodies often talk and tell what their "*spirits* see and hear!" My bump of marvellousness is large, but it must be greatly excited before these palpable contradictions can be reconciled to me.

PNEU.—"We have already presented the scriptural evidence that the spirit is the intelligent principle or agent in man."—p. 45.

EXR.—You have truly: and yet when this "spirit" has "left the body," on a clairvoyant voyage, *the body* sometimes *talks!* An age of wonders, really!

Our time and space forbid our going on with our *dialogue* this month; and perhaps our readers will think we devote quite too much space to the Pneumatologist: but they may not know that there has been a whole brigade of artillery brought into the field against our views, within a few months past, in the shape of new periodicals. Some of these we will not notice at all. There are some men that we have no confidence in, and will not have any controversy with. The Editor of the Pneumatologist we regard as a sincere Christian and an upright man, and have the highest esteem for his integrity: still we are at the utmost remove from some of his theological views; and we must say, we are grieved that he should fill so large a portion of his periodical in vending stories about "apparitions;" which originate in a mere disordered imagination. We venture the assertion that a perfectly sound mind never saw an "apparition:" or if it did, it is no proof that dead men's spirits are conscious or immortal. We can easily produce persons who have seen the "apparitions" of dogs and other animals that were dead: yea, that these things have been seen at sea, when no such animals were on board the vessel. Does that prove that dead dogs are conscious and have immortal spirits? Just as much as the "apparitions" of dead men, supposing them to be seen, proves that they are conscious or immortal. The truth is, there is a manifest deception in all these fancied appearances. They appear, according to the statements, with the *clothing* they wore when alive, and are known by their *hair* and other "*material*" things which we *know* a "*disembodied spirit*" does not possess. Here then is *demonstration* that a part of the supposed appearance is a *deception.* If a part is so, we have a right to assume that the whole is: that it is a mere illusion. Although we may not be able to explain how it is that the person supposed to see these appearances is imposed upon, yet they are *not* realities. The Pneumatologist, in quoting from Mr. Wesley's account of some of these "apparitions," introduces him as saying—"It is true that the English in general, and indeed most men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables." So far as "*apparitions*" are concerned, we say—*truth:* they are "old wives' fables," in our judgment. We conclude our remarks on this "disembodied spirit" business, for the present, with the following from "Noah's Weekly Messenger," New York. True, it is a little ludicrous; but, at that, those should not complain who deal in *ghost* stories.

THE RE-CONSTRUCTION OF A SOUL.

The "Great Harmonia," a work said to have been written by Jackson Davis, of Poughkeepsie, (the humbug who, some time ago, advertised to prescribe cures for diseases on receiving a lock of the patient's hair,) portrays with great minuteness the manner in which the soul leaves the body, its appearance after death, and the locomotive process by which it emigrates to Elysium. Mr. Davis says that he had the good luck to be present at the decease of one of his patients, a lady of sixty summers, at a time when he was "fortunately in the proper state of mind to induce the superior condition." He "induced" it accordingly, and proceeded to make his observations. His story, divested of its poetry, is that the old lady's spiritual essence evaporated a little at a time, like steam issuing from the safety valve of a locomotive, and as it was evolved, proceeded to arrange itself into an improved and illuminated copy of her physical organization. This electrotype edition of the old lady was in fact a very flattering likeness of the original, the wrinkles being left out, and the com-

plexion rendered as bright and beautiful as if it had been rejuvenated by medicated soap, and finished up with Spanish lily white and liquid rouge. There was even a manifest renovation of the heart, stomach, liver, and lungs, all of which Mr. Davis critically examined, and found to be "improved and beautified." This corrected and improved spiritual duplicate of the deceased was not, however, produced at once; but was built up piece by piece, like the harlequin in the Ravel pantomime, and when completed it walked off in a similar manner. During the process of construction, the unfinished old woman was attached by a luminous elastic tube (vulcanized India rubber, probably,) to the *finished* old woman who was giving up the ghost. Through this tube the spiritual material passed, just as a column of water passes into a cloud in the phenomena of the water spout; and when the figure was complete and began to mizzle, the tube elongated until its elasticity was exhausted, when it snapped short off. Mr. Davis calls this tube the umbilical cord, but as it appears to have been attached to the lower extremities the term is a misnomer. He also says that in witnessing the spirit-building process, he "learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete." It would therefore appear that death is merely a spiritual accouchement, only differing from the physical process in being common to all ages and both sexes. It is farther stated by the author of the Harmonia, that when the cord or tube snapped as aforesaid, a small portion of the spiritual element returned to the dead body and diffused itself through it. This was to prevent immediate decomposition; the spare gas, not wanted for the completion of the duplicate old woman, operating as a sort of extra-refined spiritual pickle to keep the body sweet for a day or two.

Finally, the newly-constructed, etherial individual walked through the doorway into the street, where she was met by a couple of moonshiny friends from kingdom come, "and the three, in the most graceful manner, began ascending obliquely," to parts unknown. So ends the "Tale of a Grandmother,"—a mere elaboration of the Egyptian or Greek legend of Psyche; the butterfly and the chrysalis myth on an enlarged scale. But Davis did not write it—mark that! What says Professor Bush upon the subject?

THE FIRST AND SECOND RESURRECTION.

THE RIGHTEOUS AND THE WICKED—ONE TO LIFE, THE OTHER TO SHAME AND CONTEMPT.

When the penalty of the Eden law was denounced on Adam, viz., "Thou shalt surely die," a promise was appended, that the serpent's head should be bruised. This could have been no consolation to fallen man, unless he had understood that Jesus Christ would restore him again to life.

By the one offence of Adam, all men are therefore under sentence of death, and so death passes upon all men. But Jesus Christ, by virtue of the "*promise*," is the Savior of all men (from the penalty,) but the special (eternal) Savior of them that believe (the gospel.)

God having *saved* the Israelites out of the land of Egypt, (all of them,) *afterwards* destroyed *them that believed not*, is demonstration, in type, that he will save all Adam's race from the land of death, and *afterwards* destroy them that believe not—"*In that day when God shall judge the secrets of men by Jesus Christ, according to*" Paul's "*gospel.*"

It being God's purpose to raise all from the death consequent on Adam's eating of the tree of death, and to save eternally only those who in this life turn away *personally* and *individually* from wickedness, whether he be a father or a son, God saith, "he is just, he shall surely live," (eternally.)

But "the soul that sinneth," (personally and individually,) "he shall not live," (eternally;) "he shall surely die, his blood shall be upon him," (not for Adam's *one offence*,) but, "*because* he hath done all these abominations." Ezek. 18: 13.

Here, then, is a second death threatened the wicked. The first death is on account of Adam's *one* offence. The second death is on account of his own wickedness—his own *many* abominations.

Therefore, as in Adam all die, even so in Christ shall all be made alive. But every one in his own order; Christ the first fruits, afterwards, (when?) at his (second) coming (who?) they that are Christ's. (The righteous believers of the gospel who are blest and holy, and have *part* or lot in the first resurrection, and on whom the *second* death shall have no power.)

Then cometh the end, (of the resurrection) when? When he (the *special Savior* of the believer) shall have (given his people eternal life in the kingdom, and) surrendered up the kingdom to the Father.

The resurrection of the wicked is "THE END OF THE RESURRECTION." These have no *part* or *lot* in the eternal inheritance, and are not exempt from the power of the second death. They gnash their teeth, weep, and lament when they *see* Abraham, Isaac, Jacob, all the prophets, and all the heirs of the kingdom, who have come from the North, from the South, from the East, from the West, and set down with their glorious Redeemer at his table in the kingdom of his Father, and are heirs of God and joint heirs with *Him*.

The punishment of the wicked people of Sodom *at the judgment* will then be *more tolerable* than the punishment of the wicked of Capernaum, because the latter saw mightier works than the former, and yet believed not.

The punishment of Sodom was a type or example of the suffering of the vengeance of an eternal fire, which shall consume all who are not counted at the *judgment* worthy to take the kingdom *under* the whole heaven, and possess it for ever, *even* for ever and ever.

The wicked (last resurrected) shall hear *the curse*, "Depart ye cursed into everlasting fire prepared for the devil and his angels." (*The second death.*)

Jesus preached these two resurrections. The resurrection of all men, the just and unjust, and the two conditions in which all men shall be placed, saying, "Marvel not at this, *all* that are in the graves" (from Adam) shall hear the voice of God, and come forth, (be born again,) some to everlasting life, some to shame and everlasting contempt—the resurrection of life, (eternal,) and the resurrection of condemnation, (eternal.)

He said, Marvel not at this, except you (Nicodemus) be born again, you cannot SEE the kingdom of God, and except you be born of water and of spirit, you can not *enter into* (or be an heir of) the kingdom of God. Here some rise to *see* only, and

others rise not to *see only*, but to *enter into and possess the kingdom*.

Again. "I am the *resurrection* and the life." Here are the two ideas of which some persons make but one, and that the least, viz., *the resurrection*.

Paul made two of it, saying, There shall be a resurrection both of the just and of the unjust, but only they who receive *abundance* of grace shall reign *in life* by Jesus Christ. The unjust, therefore, receive too little of the grace of Jesus Christ to reign in *life*—lack "abundance of grace," and get no gift of righteousness to reign in life.

Even that good man, Lazarus, was raised to *life*, but not to *eternal* life. Jesus Christ was raised to die no more, but all men must die again, (a second time,) unless they get access to the fruit of the tree of life, *to* eat and live for ever.

Jesus Christ comes the *second time* to restore Paradise, and plant the tree of life on each side of the *river* of the water of life, and *only* those who have access by him to the tree of life can live *for ever*.

This will be *abundance* of grace, and Peter's *abundant* entrance into the everlasting kingdom which God, that cannot lie, hath promised. The wicked will *see*, but get no abundant *entrance*.

Richmond, Va. WM. H. JONES.

P. S. *Logicians* and *philosophers* presume to alter the holy Scriptures, to abandon *the ancient rule of faith*, and to form their OPINIONS according to the SUBTILE precepts of *logic*. (See Guizot's Gibbon, vol. 1, p. 180.) And they corrupt the precepts of the gospel by the refinements of human reason.

"THE PRESENT AGE: or, *Truth Seeker in Physical, Moral, and Social Philosophy*." We have received the *fourth* number of this Periodical from Dr. Lees, F. S. A. Leeds, England. We regret not to have received the previous numbers. This number contains a Review of "*The Rationale of Religious Enquiry*, by James Martineau." We suppose the Review is by Dr. Lee, under the head of "*Principles of Religious Enquiry*," from which we make the following extract:

In some passages of the 'Rationale,' opinions are advanced that are no more striking for their novelty than their seeming discrepancy with both fact and philosophy. On these we shall venture a few strictures.

In the first Lecture on 'Inspiration,' the author observes as follows:—

"It is obvious, that a truth announced from heaven in one age, may be discovered by man in another. *A truth is* [the expression of] *a real and actual relation of things, subsisting somewhere*,—either in ideas within us, or in the objects without us,—and capable therefore of making itself clear to us by evidence, demonstrative or moral. We may not yet have advanced to the point of view from which it opens upon us; but a progressive knowledge must bring us to it; and we shall then see that which hitherto was sustained by *authority*, resting on its *natural* support; we shall hold it indeed in the same light in which it has all along appeared to the Superior Intelligence who tendered it to our belief. Thus, *Revelation is an anticipation only of Science*, a forecast of future intellectual and moral achievements; —a provisional authority for governing the human mind, till the regularly constituted powers can be organized."

But may there not be facts which neither science nor philosophy can *discover*? viz. *a future life* and *a state of future retribution*? These are not 'capable of making themselves clear to us by evidence, either demonstrative or moral.' Doubt and scepticism prevailed amongst the wisest Heathens as to their reality, while the most scientific amongst the moderns have made no approach to the demonstration of them. Many of the latter as well as of the former, have also been very sceptical as to their existence. Though Newton and Locke were decided believers in them, their belief was the result of *faith* in the Scriptures, and though the discovery of science or philosophy might reveal to them a God, the Creator and Governor of the universe, the revelation went no farther: —it unfolded not to them the laws of His moral government, or the future destiny of His intelligent creatures; and even what it did unfold, ought to be considered rather as the confirmation of a previous faith, founded on other evidence, than as the basis of that faith. 'Many,' as one of these great men justly observes, 'are beholden to revelation who do not acknowledge it. It is no diminishing to revelation, that reason gives its suffrage too to the truths revelation has discovered. But it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them.'* What reason unaided by a revelation of these facts may infer, can be proved only from what it *did infer from the light of nature exclusively*, previous to the coming of Christ. That was little indeed. 'Before our Savior's time,' observes the same admirable author, 'the doctrine of a future state, though it were not wholly hid, yet it was not clearly known in the world. It was an imperfect view of reason, or *perhaps the decayed remains of an ancient tradition*, which rather seemed to float on men's fancies than sink deep into their hearts. It was something, they knew not what, between being and not being. *Something* in man they imagined might escape the grave; but a perfect, complete life of an eternal duration after this, was what entered little into their thoughts, and less into their persuasions. And they were so far from being clear herein, that we see no nation of the world publicly professed it; no religion taught it; and it was no where made an article of faith and principle of religion, till Jesus Christ came, of whom it is truly said, that he, at his appearing, 'brought life and immortality to light.'" These observations are true, not only of the Heathen populace, but of the most enlightened men in the Heathen world: some doubted of every thing, others supposed that the soul at death was finally absorbed in the soul of the universe, and others again believed in its utter extinction.

In the last period of Heathen philosophy, as Dr. Priestly observes,† "all the sects, without exception, had abandoned the belief of a future state of any kind: and yet, with respect to mental ability, the founders of these sects may be classed amongst the first of the human race, sagacious, thoughtful, and laborious in the extreme. What prospect was there, then, of the world's ever becoming more enlightened by human wisdom? And the experiment was continued a sufficient length of time, from Pythagoras to Marcus Antoninus, a space of about seven hundred years." It is pretty evident, then,

* Locke's *Reasonableness of Christianity*.

† See close of "The *Doctrines of Heathen Philosophy compared with those of Revelation*."

that all the philosophy in the world could not 'make *clear* to us,' a *future* life by '*natural* evidence, either demonstrative or moral:' experience has proved that this is an 'intellectual achievment' which 'progressive knowledge' will not enable us to perform. Our knowledge is limited as our faculties, which are confined to the investigation of the *present* and the palpable:—the *future*, as lying entirely beyond the range of our observation, is a sphere into which human science cannot penetrate, and of which we can learn nothing but what Infinite Wisdom may please to communicate. The revelation of a future life, then, is not simply 'an anticipation of science'—it is, on the contrary, the announcement of a fact which science, even when carried to its utmost possible extent, does not appear to possess *the means* of discovering.

Were the principle correct which assigns to science and philosophy the power of *discovering* revealed truths; why, it may be asked, were *they* not employed instead of revelation? If these truths may be discovered by reason alone, is it not probable that they would have been *so* discovered; and that the Deity, instead of using *supernatural* means to produce a belief in them, would have caused the *natural* evidence in support of them to be displayed *by minds* created for the express purpose, and endowed with powers *capable of discovering and developing it?* Hence on the general acknowledged principle, that the Deity does not employ *supernatural* to effect what may be produced by *natural* means, we have reason to conclude that revelation is *not* a mere 'anticipation of science.'

THE ADVENT HARBINGER, edited and published by Eld. Joseph Marsh, Rochester N. Y., commeced a new volume June 22d. The Editor addresses his Patrons as follows:—

In commencing the volume, we deem it proper to say a word in reference to what you may expect of us, and what we desire of you in the future. And

1. You need *not* expect the columns of the *Harbinger* to be filled with personal controversies and unholy bickerings of any description.

2. You need not expect, that the columns of the *Harbinger* will be *exclusively* devoted to but *one* subject. This would be unwise, and detrimental to the *free investigation* of all Bible truths. But

3. You may expect that due attention will be paid to *all* the doctrines of the Bible. On this point, we have long been settled; and in these last days of turning unto fables, we see no good reason to change our purpose. The Bible must be investigated.

4. You may expect that we shall spare no pains to make the *Harbinger* interesting and profitable to every lover of Bible truth.

5. You may expect, that the *Harbinger* will be an uncompromising opponent of Error and Sin, in all forms and degrees, in high and low places, in and out of the church. We have no fellowship with the unfruitful works of darkness.

Finally. You may expect that we shall do the very best we can to subserve the cause of our soon coming LORD and Glorious KING. We feel to gird ourself anew for the work of our calling; believing not only that we are in the way of our duty, but, if we continue faithful a short time longer, we shall receive a rich reward at the hand of our LORD.

A few things we want of you. And

1. We want your prayers 'Pray for us!' said the inspired Paul: if he needed the prayers of his brethren, surely we do, of ours. Will you be mindful of this request? We trust you will.

2. We want you to bear with our many imperfections: we are yet fallible, like others, and expect to be, while in this mortal state. In casting our eye over the past, we see many defects in our public labors. We shall try to profit by them, and do better in the future. Our object ever has been, and still is,—to do right; but should we again err, as possibly we may, do not judge us hastily, nor rashly; but remember—

"To err, is human; to forgive, divine"—

and that, as the wisest and purest are not faultless, even you may possibly sometimes err.

3. When new subjects are introduced into the *Harbinger*, do not let sectarian prejudice close your eyes to their investigation, and thereby disqualify you to discriminate between truth and error. Refusing to examine, you are in imminent danger of rejecting important truth. It is *free investigation* that elicits truth, and exposes error. Beware, therefore, lest you, like multiplied thousands before you fall upon this fatal rock.

4. We entreat all, especially ministers, not to be hasty in rejecting the fundamental principles of the doctrine we advocate on the age to come. In some of the details, we may be mistaken—it would be strange if we are not; but, in the general outlines, we have the strongest assurnace that we are correct. Still, we do not feel like pushing the matter, nor casting off others for differing from us. But we do feel to urge upon all, the importance of a careful investigation on this subject; hoping that none will contend against or oppose it before they have become fully acquainted with it. Have you done this? Have you, without looking into its merits, spurned it from you? O be careful! It may be the truth of God you spurn. Look and see.

We hope all the friends of the cause of Bible truth, and especially of the truth of immortality in Christ alone, for man, and the speedy coming of our Lord to confer that glorious reward upon those who have suffered with him, will subscribe for the Harbinger immediately. The terms are $2 per year, or $1 for six months: published weekly.

The following note is from Br. Pritchard, of Mocksville, N. C. He is a Baptist minister. "The doctrine" referred to, is that of the "Six Sermons;" or the immortality question.

BR. STORRS,—I think we are gaining ground here. Many of the ministers think better of the doctrine taught than formerly; though in one quarter the Presbyterians are in an uproar about it, and have been preaching against it; and will likely have some of their members to task. Those who have

read, are of opinion that the preachers who have preached against it have not touched the subject, and think they know but little about it.

BIBLE EXAMINER.

PHILADELPHIA, JULY, 1850.

TOUR TO ROCHESTER, N. Y.—Since the last Examiner was issued, we have visited Western New York. We left home Monday morning, June 10th, by rail road. When about half way to New York city, the *locomotive* ran off the track just before reaching a high bridge; and on reaching the bridge instantly plunged over into the mud and water some 20 or 30 feet below, dragging after it the *tender* car, which fell with it into the gulph; but at this moment the *passenger* cars were arrested and brought to a stand without being thrown off the track, or any one in the least being injured. We had only time just to know that disaster had befallen our train and all danger was past. Had the locomotive been only a few seconds more in advance, and proceeded on the bridge a few feet farther before falling over, we must have been all precipitated into one mass of ruin. But our Father in heaven ordered it otherwise, and to His name be all the praise. So far from feeling any less secure in the cars after the event, we felt an increased happiness and safety in trusting in God, assured that our life would be preserved as long as His glory required; beyond that period we have no desire to remain in this state. How important that we should always commit ourselves into the hands of God, and not count ourselves our own, but His; to be used and preserved by Him according to His infinite wisdom and knowledge. Thus may we rest without disquietude, for God is our preserver and owner. Happy he who can thus trust our Father in heaven.

After spending one day in New York city we set out, Wednesday morning, 6½ o'clock, June 12, on our Journey thence for Rochester, by the Erie Rail Road. Passing up Hudson river 24 miles we took the cars at Piermont; and after passing over a somewhat wild route, interspersed with some beautiful places, we arrived at Seneca Lake, 304 miles from New York city, at 8 o'clock, P. M. Here we took the steam boat, and passing down that beautiful body of water, snuffed its refreshing breezes and arrived at Geneva, 36 miles, at 10½ P. M. Next morning at 5 o'clock we took the cars for Rochester and arrived there at 7; 50 miles. There we were met and welcomed by Bro. Marsh, Editor of the Advent Harbinger. We were also greeted by many other brethren who had assembled to hold a Conference to comfort one another, and to combine their efforts to spread abroad the truth of the speedy coming of "the Prince of the kings of the earth," and those other truths of the resurrection of the dead by Christ, and immortality only through the Son of God. There were brethren from Vermont, Mass., Ohio, Mich., Pa., and Canada, as well as from N. Y. All of them seemed to have come from an atmosphere impregnated with the glorious truth, "*God is love.*" Though there was a difference of opinion on some topics, there seemed to be an entire unanimity on two points, *viz*—Our Lord Jesus Christ will soon return from heaven; and there is no immortality to any man except in Christ *alone*. The cheering accounts they gave of the success and progress of each of these two grand doctrines of the gospel, as leading men to repentance and bringing them to rejoice in hope of Eternal Life, truly rejoiced our heart; and we felt, while we listened to this relation of facts, that we were abundantly rewarded for all our labors, sufferings and toil. It was good to be there—it was consoling; and we thanked God and took courage. We could not but wish our brother of the Pneumatologist had been there; he must have been convinced that he fell into a mistake when he said there was a "decided reaction on the subject." The evidence was fully before us that the doctrine of immmortality *only* in Christ was rapidly on the increase, and that its proclamation was productive of the most glorious results in turning men to God, and leading them to love the appearing of Jesus Christ.

Though we took no part in the business transactions of this Conference, we were present at nearly all their meetings. Much time was spent in giving a statement of the progress of the truths before spoken of, and of the glorious results of their proclamation; and we felt like weeping tears of joy at the glad tidings we heard; and earnest prayer proceeded from our heart, that God would send forth laborers into the harvest that seemed ready to be gathered in all quarters from which tidings came.

The proceedings of the brethern were characterized with the spirit of love and good will which gave evidence that the mind of Christ was among them. Never did we feel greater joy;—truly, it was "unspeakable and full of glory." To that assemblage we can but look back with thanksgiving to the God and Father of our Lord Jesus Christ for the abundant grace that was upon the brethern.

At that meeting we had an opportunity not only of renewing our former acquaintance with some present but of forming one with many whose faces we had never before seen: for which privilege we desire to give praise to the Lord. We felt indeed that we were in the midst of the friends of Christ whose hearts gushed out with love. It was a heavenly season. O that God may attend these dear

saints in all their labors, now that they have returned to their fields of toil; and may they be sustained in whatever of suffering they may be called to pass through, and finally gathered into the Kingdom of God at the coming of His Son.

The Conference continued from Wednesday evening to Monday following. During that time we preached four discourses on the Kingdom of God—the Coming Age, and the question of Immortality, to large and deeply attentive audiences. There was preaching each day, afternoon and evening; and well attended. We had the pleasure of listening to the discourses of Brethren Geo. W. Burnham, Z. Campell, —— Wendall, L. D. Mansfield, and E. R. Pinney. We remained in Rochester and preached two evenings after the Conference adjourned.

At that Conference we offered to send to any person, without charge, the Bible examiner for '49, in sheets, if they would furnish us with their Post Office address. We received a large number of names; and are happy to say, quite a number of them subscribed for the present year and paid us for it. Several brethren told us they had desired to see and read the Examiner, but had been so straitened in their circumstances that they had been unable to subscribe for it. To such we offered to send it without charge for this year also. And now we say, to all persons, everywhere, if you wish the Examiner, in sheets, for yourselves, or friends, for 1849, send us the name and Post Office address free of expense, and we will send the entire volume for last year to you *without charge:* and if you want the Examiner for *this* year, and are really unable to pay for it, we will send it to you at *the same rate*, provided you will do the best you can to send new subscribers. Now let us hear from you immediately; because the "first that come will be the first served;" and the edition for both years may be exhausted before your name arrives, though we can furnish several hundred sets.

Immortal-soulism.—The *last* and *improved* edition of immortal-soulism is found among the foreign news announcing the death of the Emperor of China in the following language:—

"His Majesty the Emperor had departed upon the great journey, and had mounted upwards on a dragon to be a guest on high."

"So they wrap it up." Most likely he rode the "*ghost*" of a dragon .for a dragon *bodily* would be quite too "*material*" for such a ghostly rider. Thus, it seems, dragons must have immortal souls as well as the *would-be Gods* of Adam's race.

Wm. Glen Moncrieff, Scotland, has sent us his "*Dialogues on Future Punishment.*" It is a deeply interesting work, and well adapted to convince candid minds that immortality is only through Christ. We shall issue a re-print of this work as soon as we can get it stereotyped. It will be put up in the same size page as Dobney's work; and, we judge, make about 60 pages. The price we cannot now state definitely. There are "*seven* dialogues:" a *perfect* number; and we think they will do a "perfect work." Let them be scattered by thousands. The fields are white for the harvest. Of this we have been more than ever convinced in our late visit to Rochester Conference.

Bro. Moncrieff has also sent us his "Reply to the Rev. J. Kirk's pamphlet, entitled 'The Warning, or the Future Punishment of the Impenitent Considered.'" He will please accept our thanks for his early attention to our request. From this last work we intend to give extracts if we do not publish it as a tract, which we hope to do soon. Truly the cause of *Gospel* Immortality is onward.

"Progress."—Our articles in this number of the Examiner, noticing the statement of the True Wesleyan, that "Mr. Storrs' views are making very little, if any progress;" and also a statement of the Preumatologist that "There is a decided re-action taking place on the subject" of the state of the dead, and end of the wicked, were written before our late visit to Rochester. For the correction of the judgment of those worthy brother Editors we will now inform them, that in addition to *fifty thousand* copies of our "Six Sermons," circulated prior to August 1849, and six thousand more circulated since last August, we had orders for fifteen hundred while at the Rochester Conference.

We wonder if all this looks like "a decided re-action" and "very little progress." We are satisfied there is neither a "*re-action*" nor any lack of "*progress;*" but that the truth of immortality in Christ *alone*, for man, is spreading with a power that no other truth is at this time. While multitudes are led away with "rapping" and *lying* "spirits," let us who stand on the Bible be diligent in our work of giving heed to the law and the testimony, and shedding its light on the darkness around the land; in which a false theology has shut up multitudes. That darkness is being overthrown by the glorious rays of truth shining from the Sun of Righteousness as the true and only source of immortality.

"Our Israelitish Origin."—We have completed the re-publication of this work, and it is now ready for delivery. We are sure no one who has any love for Bible knowledge will grudge the price of the book for the privilege of reading it, even though they may not approve all the sentiments, or endorse

the general theory. We confess we do not now see how the general theory can fail of being correct; and it clears up some of the most difficult portions of prophecy. It presents the only ground, so far as we have seen, on which we could possibly meet those who so strenuously remove nearly all God's promises from *literal* Israel to a *spiritual* one. It is true, that to meet on this ground, both parties must make some concessions. Mr. Wilson's view is, that spiritual Israel are nearly all, *also*, *literal* Israel. This view seems to make a harmony of the Bible. Let all read the work. *Price*, bound, 75 cents; or six copies for three dollars sent us *free of expense*. For the convenience of those who can obtain it only by mail it is put up in paper covers at *fifty* cents; or, three copies for one dollar sent us as above. The work is already attracting considerable attention; and we hope it will be universally read.

The work can be had in New York city of Henry F. Johnson, 327 Hudson St.; and of Marsh and Pinney, Rochester, N. Y.

"The Unity of Man, *or, Life and Death Realities: A Reply to Rev. Luther Lee: By Anthropos.*" —Such is the title of a work to be published in a few days, in which the views of Br. Lee are thoroughly refuted relative to man's *double entity* and natural immortality. This work embraces all that was valuable in a recent "*Review* of Luther Lee," while its errors are excluded. It will contain 122 pages, put up in the same manner as the Six Sermons, and sold at $8 per hundred, *for cash*, ten copies for $1, and fifteen cents single,

Let this work have a wide circulation. We may as well say here, that we are issuing cheap publications on the immortality question; and have put them so low as to place them in the reach of all, and we are perfectly willing that any body, friends or foes, should know that while they cannot be published without money, they are not a money making business; but we trust it will be a business that will "save souls *from death.*"

Subscribers in Rochester, N. Y.—All persons in that city who subscribed for the Examiner for this year, or to whom we gave it for 1849, will find the numbers at the Advent Harbinger office; but hereafter it will be sent by mail. For the back numbers the expense will be less in the way we have sent; but do not forget to pay Bros. Marsh and Pinney, the small sum they will be subjected to on your account.

Books, &c.—For a list of these, and the prices, at the office of the Bible Examiner, see last page of the June number.

The True Wesleyan, in noticing the "Change of Views" of one who has been an advocate for the doctrine of immortality in Christ alone, to that of the Pharisees, says—"What proportion" he "will carry with him of those who read and sympathised with the Bible Examiner" * * * * "we cannot say." But, Luther, the first one you hear of being "carried with him" let us know it. We think we may safely say that we will present you with a new subscriber for every one of that class. We have yet to learn of the first individual in or out of this city that has been "carried" or moved by his Pharisee notions.

The Wesleyan goes on to say—"We are satified, however, that Mr. Storrs' views are making very little progress, if any."

We might retort—"We are satisfied that" Wesleyan Methodism, or the "views" of Br. Lee, "are making very little progress, if any." But all will see that it is only a matter of *opinion* in us both. From the best information we have, Wesleyan Methodism is weaker to day than the first year of its establishment in the United States; Br. Lee may think otherwise. So we think different from him as to the "progress" of the "views" we advocate. "We are satisfied that" the "views" we advocate "are making" much "progress in the United States and in Europe; and advancing in strength, notwithstanding an occasional apostacy. Had one in the days of our Lord judged from the "many" that "went back and walked no more with him" that his "views" were "making very little progress, if any," would it therefore have been true?

The Wesleyan further says—"Those views (Mr. Storrs') have been advocated at different periods and by different persons, and sometimes by strong minds, and yet they never prevailed to any considerable extent, and we think they never will."

Of course, you have a right to "think they never will;" but we have an equal right to "think they" will "prevail," or infidelity and universalism will sweep the nominal churches with the besom of destruction; for, we know that thinking men, who are not totally shackled or enslaved by time worn superstitions, will not much longer submit to be plied with the Moloch representations of Jehovah that have been palmed upon them by self-styled orthodoxy. They will either see and take the middle ground we occupy, or plunge into infidelity, which is the opposite extreme from the superstitions that pass for orthodox notions of God.

But, continues the Wesleyan—"They (the views of Mr. Storrs) are too much at war with the Bible, with the known phenomena of the mind, with common sense, and the mind's own consciousness, ever to sway the mass of mankind."

What a tremendous "*war*" the views we advocate are engaged in! Who can doubt of their defeat! What! the "mass of mankind" never be "swayed" by them! Spirit of the martyrs—do ye hear that! How certain that both you and we are wrong! "The mass of mankind" are on the other side! Therefore the martyrs' views were wrong! and therefore Mr. Storrs' views must be wrong! Very well; it may be so. But "Mr. Storrs' views are at war with the Bible!" You mean, I suppose, Br. Lee, that they are at war with *your* "views" of "the Bible." If you mean anything more, then, we meet it with a simple denial: and affirm, as an offset, that Br. Lee's views of man's natural immortality, and of the eternity of the torments of wicked men, "are at war with the Bible, with common" and uncommon "sense;" and, also, "at war" with every known perfection of God, and his most solemn *oath* that he has "*no pleasure* in the *death* of the wicked." Our declaration on these points is just as good as Br. Lee's, and we do not claim that it is any better: neither of them are any more than mere *opinions;* the value of which our readers must determine. As to "the known phenomena of mind," and the "mind's own consciousness," they are high sounding phrases, but put in the balances of truth do not quite exalt men into "gods," though we have partaken of "the tree of knowledge of good and evil." This deifying the human "mind" at the expense of the truth of God—"*thou* shalt surely *die*"—we think is a little tinctured with the "serpent's" *subtlety.*

We insert the following letter as an offset to the case of "*change of views*" with which the Wesleyan commenced the article we are noticing. The writer is a minister, formerly of the Baptist denomination.

Warehouse Point, Conn., June 1850.

Br. Storrs:—I am doing all I can to persuade people that Jesus Christ is the *way*, the *truth*, and *the Life*—That man is mortal, and that the gift of God is Eternal Life, through our Lord Jesus Christ. Time was when I spoke evil of this way, and felt to smite you with bitter curses for preaching what I considered a damnable heresy. But, my dear brother, I did it ignorantly, and I have most deeply repented, and God has had mercy upon me, and now I love you, and could even wash your feet with tears of gratitude and thankfulness for the boldness with which you have stood up in the defense of such an important and glorious truth. No man who does not see that life and immortality are brought to light in the gospel through Jesus Christ, is qualified to preach that gospel, and present to men the true plan, and grand system of redemption. May the Lord continue to bless you, and all others that are preaching the truth; for I have no greater joy, than to hear that the children of God are walking in the truth. "For in vain do they worship God teaching for doctrine the commandments of men."

Your friend and brother,

S. C. CHANDLER.

We also add the following that our Br. Wesleyan may be more "*satisfied.*"

Br. Storrs:—As I cast my eye over the last Examiner it fell on Luther Lee's paragraph on Br. Tate's defence. I do not know when I have been so delighted: my whole *soul* rejoiced; the Wesleyans had to listen to the truth five long hours! That was rich, Br. Storrs; that was good. I thought of "a sower" who "went forth to sow;" pity if there was not some good seed in five hours sowing! and that it fell on some good ground. May God grant it to be fruitful is no doubt your prayer as well as mine.

Yours, ever,

FRANCIS A. BRONSON.

New Haven, Conn.

A PLAIN STATEMENT.

The Pneumatologist says:—"There is a decided reaction taking place on the subject" of immortality; and that "several ministers, who had been led into materialist views, have of late seen and renounced their error." So far as those "ministers" have been in "error," we are glad they have renounced it. We fully believe one of them was in great error, and we warned him of it; but when he found he could not sustain himself he plunged into *Phariseeism;* and this the Pneumatologist calls seeing and renouncing error! The Savior said of the Pharisees—"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." A further trait in their character he sets forth Mat. 23: 15; which the reader may examine at his leisure. As to the "reaction," that is a mere matter of opinion, except in one or two solitary cases, so far as we have any knowledge.

The True Wesleyan has an echo, and says—"We are satisfied that Mr. Storrs' views are making but very little progress, if any." We refer to these two *opinions, viz.* of the Pneumatologist and Wesleyan for the purpose of giving a brief statement of the rise and progress of the immortality question, so far as we have been connected with it. In doing this we shall use the personal pronoun in the singular number.

ORIGIN OF THE SIX SERMONS.

In the spring of 1837 my attention was first called to the subject under consideration. This was by means of a tract, without the author's name, but which was written by Eld. Henry Grew of this city, who had for several years entertained the view that the end of the wicked was destruction, and not endless life in torment. This tract was the *first* thing, and the *only* thing except the Bible, I ever saw on the subject till I openly espoused that side of the question about four years after. At the time of that tract falling into my hands, I had been in the ministry about fourteen years, and was at the same period of life that Moses was when he "refused to

be called the son of Pharaoh's daughter:" that is—I "was full forty years old."

I read the tract, and was astonished that an argument could be made from Scripture that would give plausibility to that theory. It put me to thinking as I had never thought before; but I had no idea that I should ever enter into that belief. It would, however, come up to my mind unbidden, often; and occasionally it was made a subject of conversation when in company with a brother minister—not with laymen, for fear a thought might be suggested that would lead them into error. Thus matters went on between two and three years. I found some eminent ministers were staggered as to the truth of the doctrine of endless misery, though silent on the subject. At length I fully resolved to investigate the subject in all its length and breadth by a careful examination of the Bible, and commenced reading the Scriptures, noting every text that related to the subject. When this investigation was ended, I had become satisfied that immortality in sin and suffering was not taught in the Bible, however prominent it might stand, or had stood, in the creeds of human invention. The next step with me was, to write three letters to a prominent and able minister of the Methodist E. Church, with whom I had been intimate. In reply, he acknowledged that he could not answer my arguments; and he never undertook it. On the contrary, after a few months, he came to my house, and we examined the subject together, which resulted in his advising me to publish the letters I had written him, but with a request to withhold his name. Accordingly, in the spring of 1841, four years after my attention was first called to the subject, two thousand copies of the "*Three Letters*" were issued from the press and sent abroad. This was not done without counting the cost. I expected to be shunned and rejected by all the churches, and nearly all their ministers: and the thought of it was no small trial; yet believing it was the truth of God, I determined to hazard all, and did so. I never expected to be invited to preach for any of the churches any more; nor to see the views then put forth spread, during my life, to any extent; but I believed the day would come when the old theory would as universally be rejected as the abominable theory of "infants in hell not a span long;" assured that it belonged to the same system of theology.

Contrary to my expectation, a few months after those letters were published, I had an invitation to preach to a small church in Albany, N. Y.; and I consented to become their preacher on condition that their old organization be disbanded, and they come together with the understanding that we were to receive all who gave evidence that Christ had received them. To this they assented. I commenced my ministry among them in August 1841. Up to the spring of '42 I had not preached *directly* on the immortality question; but contented myself with using Scripture phraseology as to the final destiny of the wicked—avoiding those stereotyped phrases—"endless misery"—"always dying but never dead"—"going into eternity"—&c.

Early in the spring of '42 I felt pressed in spirit to come out *plainly* on the subject, and could have no rest till I did so. I determined to give *one* sermon that should embody all that might be desirable to present in relation to it. The appointment was made one week before hand, and public notice given in the city papers. Monday previous to the time appointed I went to my study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "*First Discourse*" prepared. Never had I a deeper and sweeter sense of the Divine presence and blessing; and of being engaged in a work well pleasing in His sight; and I can as well doubt any other part of my christian experience as to doubt that.

I found before the first week in my study was ended, that two discourses at least would be necessary to present the subject in a proper light. The time came for the first discourse to be delivered: it was Sabbath evening, and the house, for the first time since my ministry there, was full.

I informed the congregation that as my subject was a peculiar one, and I was liable to be misrepresented in what was said, I had determined to do what I had never done before—*i. e. read* nearly all I had to say. At the close I gave out to preach another sermon on the same subject next Lord's day evening. My second week was spent in my study in the same manner that the first had been; and thus was the "*Second Discourse*" prepared; but found there must be a third; and so did the matter proceed till I had prepared and preached the "*Sixth Discourse;*" and the history of the first week in my study is the history of the six weeks, each of which was spent in the same manner as the first. All this was without any reference to ever publishing. After the Discourses were ended, several who had listened to them desired their publication. Accordingly I spent several weeks more in revising, reviewing, and preparing them for the press, and they came forth in May or June.

Such is the *origin* of my "Six Sermons," as they are now called. And I have never doubted, from that day to this, but what it was of God. My opponents, therefore, may not expect me to be easily shaken, whatever "reaction" they may suppose is taking place; or though they may think the views are "making very little progress." They have made ten thousand times more progress than I ever

expected in my life time. The history of that progress I shall now as briefly as possible present.

HISTORY OF PROGRESS.

A few weeks after the "Six Sermons" were first published, at Albany, I was visited by a man who was preaching the views of Wm. Miller on the second advent and end of the world. I gave him the use of our "House of Prayer" in which to present his views. As the attention was deep, and the subject one of so much importance if true, I consented that he might repeat his course of Lectures in our place of worship, and became partially convinced of the correctness of the views he advocated; so much so that I solicited the services of the late Charles Fitch, formerly a Congregational minister, who had embraced the views of Mr. Miller, to visit Albany and preach to us on the subject. Accordingly a *Tent* meeting was appointed for that place, and thousands came out to hear that holy man of God, Br. Fitch, who labored unceasingly and with great power in preaching the coming of the Lord. During his ministry there I became settled that the doctrine he preached was true. Under this impression, I left my stated ministry in Albany to travel and preach; and for the next three months, in the fall of '42, preached to thousands on thousands in relation to the coming of the Lord. Thus, without seeking it, the providence of God had given me an influence over a multitude of minds, both ministers and laymen. I did not however introduce my *peculiar* views directly into my ministrations in public.—I had no desire to do so. But as it was known that I held these views I was constantly met with inquirers, both ministers and private christians, to whom I frankly stated my belief that "all the wicked will God destroy." The Six Sermons were sought for and read, and the truth on that subject spread while I kept silent, publicly.

At length the "organ" of Mr. Miller's views, "The Signs of the Times," came out strong against a minister who felt it his duty to preach what the end of the wicked would be as well as to preach the coming of the Lord. That paper several times published remarks censuring that minister; and I felt that as I held the same sentiments I was bound not to keep silence and let him suffer alone. Accordingly, in Dec. '42, under a deep conviction that God called me thereto, I revised the Six Sermons, and published an edition of five thousand in newspaper form, in the city of New York, where I was then preaching, and scattered them over the United States, at my own expense. A few weeks after that I gave them another revision and published ten thousand more and scattered them in the same manner. Thus was the seed sown, and it sprung up in all directions.

In the spring of '43 I was invited to Philadelphia to preach on the advent, and thousands came out to hear. It was well known what my sentiments on the end of the wicked were, and there was an evident desire to hear something on that subject. Instead, however, of preaching on the subject, I had my Six Sermons stereotyped in the quarto form, which I still use, and printed two thousand copies; these were distributed among the congregation here, to which I was then preaching; and there is little doubt but that most who then read were either convinced of the truth, or had their prejudices so far removed as to feel no opposition.

In the fall of '43 I went to Cincinnati, Ohio; and spent several months. There also and in Indiana, some five or six thousands of the Sermons were scattered by Dr. Field, who is a minister of the gospel, and myself: and we know that the seed took root in that region.

It is proper and right that I should here state that Mr. Miller uniformly opposed my views on the immortality question; but in the early part of my connection with the advent movement, in this country, Mr. Miller's "right hand man," often said to me and others—"The strength of the argument is on your side of the question;" and the Editor of the Pneumatologist, at that same early period, said, of those who found fault with my holding those views, "Let them go to work and refute him, for I can't." Since that time, however, he has tried hard to do it; but I think he uttered a true prophecy in the words just quoted; others may think differently.

The views maintained in the Six Sermons, in the winter of '43 and '44 had taken strong hold of many minds; and in Jan. '44 our beloved Brother Charles Fitch, of whom I have previously spoken, wrote me a letter commencing as follows—

"CLEVELAND, Ohio, Jan. 25, 1844.

"*Dear Bro. Storrs*,—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side."

He then went on to state his "thorough conversion" to the views in question. This letter was indeed a cordial to my heart. Br. Fitch was a pleasant and powerful preacher, and carried with him a mighty influence. This letter from him was a dreadful blow to the opposers of the doctrine of the Six Sermons among the advent believers. It may be seen in the Examiner for '48, p. 94.

In May of the same year he wrote me again, and

commenced by saying—"I have received a long letter from Bro. Litch touching the state of the dead, the end of the wicked, &c. It would be exceeding pleasant to me, to be able to please him, and the dear brethren who agree with him, for I love them all, and could rejoice to concede anything but truth, to be able to harmonise with them in my views. But there is a friend who has bought me with his blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides. I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master." The remainder of this letter will be found in the Examiner for '48, p. 55.

He sent me a letter in July '44 giving a particular account of his "first impressions"—"the process of conviction," and his "conversion" to these views. That letter can be found in the Examiner for '48, p. 11, and is worth the subscription price of the paper for that year. In this faith Br. Fitch lived and labored a few months; but his abundant labors brought on sickness, and in October '44 he fell asleep in Jesus, in the glorious hope of soon awaking at the voice of the Son of God.

About the same time as Br. Fitch, Br. J. B. Cook, who was formerly a Baptist minister, came into the same views: and has ever since ably and fearlessly defended them. Also Joseph Marsh, formerly a prominent minister in the Christian Connection, and now Editor of the Advent Harbinger, gave in his adhesion to the same side of the question—and his paper has since ably advocated the subject—and many other ministers in various parts of the country did the same, and their number has steadily continued to increase to the present time. If *some*, who never counted the cost on the subject, have apostatised from the truth, and the Pneumatologist and Wesleyan think that evidence of "a decided reaction," I can tell them both, they are much *mistaken*.

In '43 the "Six Sermons" were republished in England. The friend who informed me of this fact could not tell what number of copies were printed there, but judged ten thousand. These were circulated through various parts of England, and must have attracted some attention, as they are referred to by several writers on both sides of the question there. About this time Dr. Lees of of Leeds broke ground in England against the endless-torture doctrine, and man's natural immortality. Near the same point of time Mr. Dobney, a Baptist minister, published his excellent work on "Future Punishment," in England, which has been republished here, and has been the means of bringing many to the truth. Mr. White, a Congregationalist minister, also published his "Life in Christ," taking the same side with Mr. Dobney; and several other ministers in England are on the same ground, and among those who favor it is Archbishop Whately; and more recently we have Wm. Glenn Moncrieff, lately a minister in the Congregational church in Scotland. The work is clearly spreading on the other side of the Atlantic.

But to return to this country. These truths are spreading all through the western states, if we can depend on statements we have seen and heard; both ministers and laymen are taking hold of them, and sinners are converted through their influence that could not be reached by the old horrible doctrine—"Ye shall not surely *die*"—"ye shall be kept *alive* eternally, and tormented." In North Carolina Dr. Lee and Br. Pritchard, both Baptist ministers, are doing battle for the truth on this subject. Dr. Lee has there scattered several hundred copies of the Six Sermons.

Since the present year commenced about six thousand copies of the Six Sermons, Quarto, with Bishop Whately on the 'Second Death,' have been circulated; besides, there are constant calls for those Sermons in the 18mo., or pamphlet, form; and they are ordered, too, by the hundred, and sometimes by *hundreds*. All this looks as if "there is a decided reaction;" and that "Mr. Storrs' views are making very little progress, if any." Let it be remembered that these expressions from the Pneumatologist and Wesleyan were uttered by the Editors just after *they* had attempted to enlighten their readers in their way. They doubtless kindled a light that they thought had nearly extinguished that of those who believe there is no immortality to man out of Christ.

The Editor of the Wesleyan tried his power against the "Six Sermons" in '42 or '43, when he was editing the "Sword of Truth." I was then too busy to stop to reply; and, indeed, thought that I might safely risk the Sermons in the field against all I saw, that he wrote, without strengthening them. It was said his articles sent several over to our side of the question, and I know that was the fact with some.

The Editor of the Pneumatologist tried his skill against us in '45, in his "Anti-Annihilationist;" but the result of that controversy was to carry multitudes of advent believers into the views of the Six Sermons. He is now trying it again, and to this end is raising "ghosts" from every corner of the land, and importing them from England, through Mr. Wesley's works; but as I am not afraid of "*ghosts*" and "knocking spirits," I shall not be alarmed. It may be however that some weak "nerves" may give way, and the "decided reaction" really appear; for there is no telling what shape

ghostly evidence may take, nor what havoc it may make with some nervous persons.

I ought to have stated that Br. Grew's tract, which first arrested my attention, has been recently more called for than ever, so that thousands on thousands of them are flying through the land doing a good work.

Now friends, abroad, take courage: we have nothing to fear from the shots of our opponents; if the cause we advocate is not of God, let it die: the sooner the better. But believing, as I do most firmly, it is of God, I am in nothing terrified by the recent renewed efforts of our opposers. After the smoke is cleared away, we shall see that the glorious truth—"No Immortality out of Christ"—will shine the brighter for the assaults of its adversaries. Yes, the days of superstition—the popish purgatory of a half-way house for disembodied spirits—and the popish doctrine of endless torture for "immortal souls," will share the fate, I trust, of all the other "Roman dunghill of decretals," to use a phrase of Martin Luther, who once justly placed the doctrine of an "*immortal* soul" in man in that category.

On a review of the whole matter, therefore, while I feel deeply humbled at the unworthiness of the instrument so much employed, I see abundant cause to praise God that he ever condescended to permit me to have a part in a work so glorious, and in the advocacy of a doctrine that so humbles man, exalts God, and puts the crown of glory on the head of our blessed Lord Jesus Christ for all our salvation, immortality, eternal life: all glory to God and the Lamb.

George Storrs,

Editor of Bible Examiner.

Philadelphia, Pa. June 1850.

P. S. In the foregoing we should have spoken of Dr. Thomas, of Richmond, Va.; who has ably advocated the same views of man's immortality and the destiny of the wicked; but we do not know at what time he first commenced in the work, nor how extensively his influence has been felt in the South, where he has chiefly labored, and published his Herald of the Future Age; and for near two years past he has been absent to Europe.

LETTERS.

"The Kingdom of God."

Br. Storrs,—I noticed in the Examiner for June your friendly criticism on my tract, "The Kingdom of God, or Restoration of David's Throne." I am satisfied, on reviewing the subject, that there is at least "one defect" in the tract. This, like all my efforts in my humble ministry, is imperfect. I have often thought, after preaching at length upon a subject, if I could have opportunity to discourse upon that subject again, I could elicit more light. I feel no mortification in thus publicly confessing my inability to teach, or preach all the truth on any subject. And I would as publicly record my gratitude to God for the benefit and comfort of advancing light.

The subject of the tract was preached among my friends in the west some two years since. At their earnest solicitations I consented to write it out for circulation. The two leading points I had in view were to demonstrate, 1st. That God would not colonize his people away from the earth; but would "appoint them a place" at home; and send his Son Jesus from heaven to dwell with them. 2d. That the people of God were not now inheriting the kingdom of heaven, but were to do so when the king returned. In my attempt to sustain this point, I adopted a course which shut out one of the elements of the kingdom entirely, viz., the *Associate Rulers*.

I knew, before writing on this subject, that God had ordained that "princes" should be associated in judgment with his Son. Still, I did not apprehend the importance of this item in its connexion with the subject. I am glad you noticed it so frankly. The point is well sustained by the quotations in your criticisms; but I will write out certain scriptural testimonies upon the subject, for the benefit of those interested. In the prophecy of Isaiah, chap. 32: 1, "Behold, a king shall reign in righteousness, and princes shall rule in Judgment." Here are "princes" to bear "rule" as clearly as the "king" to "reign."

Again. Psalm 45: 7. "Thou lovest righteousness and hatest wickedness; therefore God hath anointed thee with the oil of gladness above thy fellows." In the 16th verse these "fellows" seem to be introduced as "princes."

The Lord said, in promise, Luke 22: 29, 30, "And I appoint unto you a kingdom as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

In this text it is clearly indicated that others besides the king will be entitled to royal dignity in the kingdom. The text is also in precise harmony with that in Isaiah above quoted.

These, with other scriptural statements that might be added, clearly sustain your suggestion that there is to be "*subordinate rulers*" in the kingdom.

As regards the "subjects" under the "dominion" of Christ and his associates during the thousand years, I have not all the light before my mind that would allow me to speak definitely. But I will say, the light begins to shine upon this subject; and further, that I have an increasing conviction that there will be "nations" in flesh "left" and put in subjection to Jesus, as in Dan. 7: 14.

In conclusion, I will say, I think I shall claim the privilege of a revision of this part of the pamphlet, before Brs. Marsh and Pinney publish another edition, which they are entitled to do for the use of their office.

The "Six Sermons" are in my new field of labor, and I trust it will not be in vain. If it should, it will be the first instance where I have attempted to work a reformation on the immortality question.

I remain yours, seeking for the Truth,

Kingsbury, N. Y. N. M. Catlin.

FROM J. B. COOK.

BR. STORRS,—It has been in my mind to write for the Examiner on several subjects, but never was I more busily employed than now. My labor has been to preach almost every day through the week, and three times on Sunday during the last three months. Then my subjects in the Harbinger have demanded my weekly care; and in connection with my travelling, I have visited many hundred persons and families. This is my apology for not filling out the intimation given in my last—that I would furnish something on the "Jew Question."

In many places where I visit, the majority of the brethren receive the great "Sabbath"—"the day of the Lord, as a thousand years." In some places all receive it. In others, they are of opposing opinions, though I have had very little like controversy. As a general thing, I have had nothing like opposition on that point. The burden of my ministry relates to the coming of the Lord, and "the consummation" and kingdom. Then, as the inquiries arise touching the nature of the events about to transpire, I dare not, do not refuse to proclaim Bible views openly, as "on the house tops."

Those Adventists that *suppress* the Scriptures in their testimony on all the great themes associated with the advent, practice a fraud on themselves and dishonor their Lord. They thus undermine and destroy the very principle on which they began the advent proclamation! The principle was to "fear God and give *glory to Him.*" It was to give Him supremacy: that is, his due *in* us and *over* us! But now, in exercising *their own* wisdom(in maintaining their own plans or popular opinions against the plainest truth of Scriptures touching the subject of Immortality and "the remnant" of Israel, and the millennial kingdom of Messiah and his saints) they occupy a position like that of many who oppose the advent from similar considerations of policy and worldly wisdom.

The majority of the most believing are with us; but in that I feel no complacence on the score of numbers. My rejoicing is, that those who exhibit the most elevated Christian character—who exemplify most of the mind of Christ, are the very ones to believe most heartily these plain but unpopular parts of revealed truth.

My syllogism is short and satisfactory. Our Lord affirms of the divine testimony, "Thy word is truth." We do *know* that God's word says in almost every conceivable form, that "all the wicked he will *destroy!*" Therefore the "truth" is, that man is mortal and perishable, and without seeking and securing immortality "in Christ," he must forever perish—"be as though they had not been." Obd. 16; Ps. 37: 10.

Again. God's "word is truth." But His word teaches the judgment at the coming of Christ—that "the Tabernacle of David shall be built again;" also, "that the *residue of men* might seek after the Lord." Thus our Lord shall both sit on "David's throne," and "reign over the Gentiles" in connection "*with*" *his saints*. Therefore this is the "truth" in this case.

These important instructions of the Holy One are not isolated or inferential. They are so plainly and frequently stated, that we must discredit the Divine Testimony ere we indulge a doubt.

As to meeting the brethren in "Convention," I should avail myself of the opportunity, if Providence should favor. It is right to meet and confer; but it would be a great sin for us to meet and combine to suppress any part of eternal Truth. May the good Lord guide us in all our ways, and overrule all that concerns our labors so as to promote the cause of truth, is my constant prayer.

Yours, hoping for Immortality at Christ's coming and kingdom. J. B. COOK.

ENGLAND.—Just as we were going to press, we received a letter from Edward White, Hereford, England. He is a Congregational Minister, and the author of "*Life in Christ;*" the work from which we gave an extract in our last, and also in some previous numbers. Br. White's letter is marked "*private,*" but he must excuse us for giving one paragraph, which states a *fact*, and also expresses a *sentiment* in which we most heartily concur. He says:

"I have labored on the question of Life now for eleven years —and there is a considerable improvement in the public sentiment in Great Britain through the various agencies. Brother!—Opinions, without God, can save nobody. May you, may we, be baptized abundantly with the spirit of Life, power, holiness and love! Our opinions require us to be divine men as well as divines—for you know the old proverb that the 'corruption of the best things makes the worst.' Those who are not the better for our doctrines—(God's truth I humbly believe)—will be the worse. Grace, mercy and peace be with you all in America, wishes your friend and brother, EDWARD WHITE."

Accompanying this letter was a tract of 12 pages, entitled "*Seven Texts, setting forth the general doctrine of Death by Sin and Life in Christ, with a brief comment on each.* By EDWARD WHITE." This tract we shall probably re-publish soon, as it is an expression of the sentiments of the principal part of the believers in England who are with us on the fact that immortality for man is *alone* in Christ. Br. White has our thanks for his favors; and we shall be glad to have communications from him, and other brethren in England, for the Examiner.

HALIFAX, NOVA SCOTIA.—Cannot Br. J. S. White, or Br. J. B. Cook possibly visit Halifax soon? We entreat them to do so, if possible. We have a strong appeal from there for help. Our friends in that place may be assured we desire to help them; but whether it will be possible to find a preacher, such as they need, we do not know. May the Lord of the harvest send forth laborers; for the fields are truly white to harvest. There is a church in Halifax with us on immortality; but, at present, they have no preacher.

DEFERRED ARTICLES.—A number of articles are laid over intended for this number. We are sorry not to be able to continue, this month, our extracts from "*Life in Christ.*" A semi-monthly or weekly paper we must have; and trust to be able to effect it ere long, if all will help.

BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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SCRIPTURE EXPOSITIONS.—I PET. I.

BY THE EDITOR.

Continued from p. 87.

VERSES 1, 2.—"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied."

We have inserted these two verses together to say, the word "elect," in the original, is found in the first part of the first verse, and may therefore refer to Peter, or to Jesus Christ, as well as to those to whom he wrote. It seems not improbable that it relates to Peter's call to be an apostle. As though he had said—"Peter elect—*eklektos*—chosen, to be an apostle of Jesus Christ." But leaving that, we take the text as it stands in our translation.

The term "elect" carries with it none of that fanciful notion of God's having unconditionally chosen some individuals to everlasting life. Surely it can have no such meaning here. It is an *appellation* given to those who become followers of Christ; those who hear "the word of truth," and obey it, God makes choice of them for the "sanctification of the spirit," &c.; and they are thus chosen "according to" *what?* An eternal decree? no; but "according to the foreknowledge"—*prognosin*—foresight—"of God the Father." God foresaw that they would believe "the word of truth," and chose them "through"—*en*—in, by—"sanctification of the Spirit unto" *what?* Eternal life? No; but "unto *obedience*, and sprinkling of the blood of Jesus Christ,"—which "sprinkling" was the *sign* of the covenant of life; in which Peter evidently refers to Moses sprinkling the blood of the passover lamb on the door posts of the children of Israel when the destroying angel was to pass through Egypt and destroy all the first born; but God covenanted with Israel that all the houses, among them, where the blood of the pascal lamb was seen sprinkled on the side posts and lintels of the doors, should be safe from the destroying angel. This blood was evidence of their faith in God, and that they were in covenant with him. So now, God hath set forth the blood of His Son as the sign or seal of his covenant with believers; and through their faith in God's covenant, ratified with the blood of Christ, and the sanctifying Spirit, by which Christ now lives, they come to be "partakers of the divine nature," or one with Christ, and so have a title to endless life.

VERSES 3 to 5.—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

"Blessed"—*eulogetos*—worthy of praise is "the God and Father of our Lord Jesus Christ." Precisely such an expression as Paul uses in Eph. 1: 3, which we there considered. "Which, according to his abundant mercy"—*eleos*—pity, compassion—"hath begotten us again to a lively hope"—*elpida*—expectation, trust, confidence—of what? The *incorruptible* inheritance. How was this done? "By the resurrection of Jesus Christ from the dead." They had hope of inheriting a temporal kingdom—a corruptible inheritance—while Christ lived, before his crucifixion; but that hope perished with his death. Though that hope perished, like all perishable things, God did not leave them long without hope. In his abounding pity and compassion, he regenerated them with a lively or living hope when he raised Christ from that death which he experienced by being a partaker of flesh and blood, and endowed him with that eternal life—the unmeasured indwelling of the Spirit of God by which he lives an endless life, and with which he will endow all his true and faithful followers, who believe on his name and suffer with him, at his coming again, and in his kingdom. That coming again Peter kept in mind, and now understood that it was an incorruptible or imperishable inheritance and kingdom they were to possess; now clearly revealed to faith by Christ being raised up from the dead by his God and Father; who is also the God and Father of all that truly adhere to Christ, and become of his mystical body—the church spiritual, or "the spiritual building." This inheritance is not only imperishable, but "undefiled"—*amianton*—unstained, without defect, perfect—"and fadeth not away" like all the treasures and kingdoms of this present state, and therefore will never disappoint the expectations of those who possess it. This inheritance is at this time "reserved"—*teteeremeneen*—kept, preserved in safety—"in heaven," by Christ, who has ascended there—it is not in our own keeping, but in the hands of one who never failed in any undertaking. He has it in his keeping for "you who are kept"—who are *preserved*—"by the power of God through faith"—*pisteos*—trust, confidence, fidelity, faithfulness. They are kept by the power of God, but it is only by, or through a particular medium that God keeps them, viz., their confiding in him in faithful obedience to his will; in that way they are kept "unto salvation" from corruptibility; or, into the state of "adoption of children to

God," which salvation is "ready," or prepared, "to be revealed"—*apokaluphtheenai*—to be manifested, uncovered, disclosed, displayed, unveiled—"in the last time," or season: in the fit or proper season; *i. e., seasonably*. God will not suffer the period of putting his saints in possession of the incorruptible inheritance to go beyond the proper or most suitable period. In this confidence we may rest, without distracting anxiety as to the definite time of the event; knowing that the event is certain.

VERSES 6 and 7.—"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

"Wherein"—the "lively hope" of the "incorruptible inheritance"—"ye greatly rejoice"—*agalliasthe*—exultation, leap for joy, ecstacy; that is, "ye are exceeding joyful" in the hope, "though now for a season"—*oligon*—a little—that is, for a short space compared with that *end/ess* inheritance—"if need be"—if necessary—"ye are in heaviness"—*lupeethentes*—in grief, pain, distress, trouble, sorrow—"through manifold"—*poikilois*—diverse, various—"temptations"—*peirasmos*, from *peirasó*—to try, to examine, to sift, to search out, &c. God tried them either directly, as in the case of Abraham to offer up Isaac, or suffered them to be tried by wicked men, as was Daniel, the three Hebrews, the Apostles, and others; or, tried them by various providential dealings, all of which were designed to test the real character of their confidence in God, "that the trial of your faith," being tested by these various trials, and "being much more precious"—valuable—"than of gold that perisheth"—*apollumenon*—that may be *lost*, or *destroyed*—"though it [the faith] be tried with fire"—with fiery trials—"might be found unto praise"—*epainon*—commendation—"and honor and glory"—to be made like Christ—"at the appearing"—*apokalupsei*—revelation, manifestation, disclosure, unveiling—"of Jesus Christ." Peter, in Acts 3d, had said—"The heaven must receive Jesus Christ until the times of restitution," &c.; and that then "God shall send" him to accomplish that "restitution." He is now, therefore "veiled"—hidden from our view—but then he shall be "unveiled, manifested, disclosed, from heaven." When this shall happen, it is all important to our inheriting incorruptibility that our faith is found having endured the trial—the *assaying*—that it has passed through. Many men are at this day seeking "gold;" but after all their labor and suffering, it sometimes happens that when it is "*assayed*"—tested—they find themselves deceived, and they cannot use it for any valuable purpose. Faith, tried—assayed—by fire, and enduring the trial, is the only coin that will pass current at the unveiling of Jesus Christ from heaven. Nothing else will be received as currency for the incorruptible inheritance; and that will pass only as evidence of union to Christ, the heir of God. How valuable then is tried faith; and why should we ever murmur, or complain at its trial, seeing that now is the time to discover our mistake, if we have made one, in our faith; because, now if we find ourselves mistaken, we may repair it; but at the unveiling of Christ it will be too late to remedy the evil. Let all think of this when passing through various and even protracted trials; then God is dealing with us in mercy. If our faith stands the assaying process our joy will increase in the same ratio of the assurance of its being genuine; if it does not, what a mercy to know it is spurious while there is a remedy, before the revelation of Jesus Christ.

VERSES 8 and 9.—"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith even the salvation of your souls."

"Whom having not seen ye love." This declaration settles the point, that Christ's appearing is not a spiritual one; for, they had "*not* seen" Christ; yet they had had spiritual communication with him; for, they *love* him. The appearing of Christ, spoken of in the previous verse, was, therefore, a very different matter from a spiritual manifestation, and can be none other than a real *unveiling* of Christ, so that he shall be seen. That we come to a right conclusion on this point is further evident from the next expression in the verse, "In whom, though *now ye see him not*." The work of the Spirit in them is not to be doubted; and yet, they see not Christ. The expression clearly refers to the appearing previously spoken of: "Now ye see him not;" but, when he appears, or is unveiled you will see him. That is clearly the apostle's argument. "Yet—or now—believing:" believing what? *First*, In "the resurrection of Christ from the dead;" verse 3: *Second*, In an incorruptible inheritance; verse 4: *Third*, That Christ will as surely be unveiled from heaven as he was unveiled from the dead. *Fourth*, That at his unveiling, or appearing, they would be put in possession of the incorruptible inheritance. These things they believed, though they had not seen Christ; and, believing them, no wonder they rejoiced with joy that could not find utterance, and full of glory; because, faith is the substance of things hoped for; the evidence of things not seen. Thus they were "receiv*ing*"—not, had receiv*ed*—but, receiving, what? "The *end* of their faith:" What was that? "The salvation of their souls"—*psuchon*—their *persons: the whole man*. Mark: They are only receiving—*komisomenoi*—the *imperfect* participle, marking a thing in progress but not completed. The completion of this salvation is to be at the *unveiling* of Christ. Thus speaks Paul, Heb. 10: 36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." And 2 Corth. 5: 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Thus the apostles agree that the salvation is to have its "*end*"—its *completion*—at the manifestation of Christ, whom as yet, those to whom they wrote had not seen: and that "end is everlasting life;" Rom. 6: 22: the "changing our vile body;" Phil. 3: 21: "the redemption of our body;" Rom. 8: 23: the "putting on incorruption;" 1 Corth. 15: 53: the possession of the "incorruptible inheritance;" verse 4.

VERSES 10 and 11.—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

"Of [or, *concerning*] which salvation"—*sóterias*—

deliverance—the perfect redemption of the whole man at the coming of Christ in his glory—"the prophets have inquired and searched diligently"—they had some light on the subject, though it was but the dim dawnings of the morning; but enough to make them most anxious to learn more; and hence applied their minds by fasting, study and prayer—for all these are implied in the expression—while they "prophesied"—foretold—"of the grace"—*charistos*—benefit, reward—"unto you." Most anxiously did they search for fuller discoveries of the glorious inheritance, such as are now made manifest by the resurrection and glorification of Jesus Christ. This they did, "searching"—*ereunontes*—inquiring, investigating—"what, or what manner of time the Spirit of Christ [some read—"of God:" others omit both, and read simply—"the Spirit] which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." The patriarchs and prophets all looked forward to the coming of a promised seed. Without going further back we may begin with Abraham. He had promise of a peculiar seed, now known as Christ. The sufferings of that seed were prefigured to him by his own sufferings in "a horror of great darkness," and the affliction of his posterity in Egypt; Gen. 15: and in his call to offer up Isaac. In each of these cases there was a glory promised him to follow; viz., the deliverance, multiplying, and greatness to which his posterity should be advanced after their sufferings and afflictions. In all these things he was taught concerning the coming Christ, his sufferings and glory. He greatly desired—was transported with desire, to see Christ's day, so that he saw it, as we have suggested, and was glad, or rejoiced. See John 8: 56. Passing over Jacob, Joseph, Moses, and Job, all of whom speak clearly in some form, of Shiloh, we come to David. He sees the sufferings, death and burial of Messiah: and he sees equally clear his resurrection, ascension into heaven, and the glory of his regin upon David's throne, when his enemies would be made his footstool. Isaiah saw clearly also the sufferings, death, and burial of Christ, and the glory to follow, as is distinctly seen in many chapters of his prophecy, of which we cannot speak particularly. Jeremiah is of like character; though he, perhaps, dwells mostly on the glory to follow—or the reign of Christ. Ezekiel is also full of the same testimony. Daniel comes not behind any that had gone before. He testifies both of the sufferings and of the glory of Messiah the Prince with a clearness not to be mistaken. The lesser Prophets are not in the dark on these points. "Many prophets and righteous men"—said the Saviour to his disciples—"have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." But they searched and inquired diligently about them, notwithstanding they were subject to the trial of their faith in not seeing and hearing all they desired. They died in hope of being partakers in "the *glory* that should follow"—or come after—"the sufferings of Christ." Not the hope of going to heaven at death; for, that would have been a glory *before* the sufferings of Christ: and "David is not ascended into the heavens"—mark that: Acts 2: 37. The hope and the faith to which those prophets and righteous men attained was, that, before the revealed glory, others would have clearer manifestations of these matters than they ever enjoyed; and that ultimately the sleeping saints would "awake from the dust of the earth," and Messiah, having received the throne of his father David, would reign over all the earth, his dominion being universal over all kindreds, tongues, and nations. Prior to such reign they foresaw a work of the Spirit, such as had never before been known; but in which they were to have no part.

VERSE 12.—"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Notwithstanding their deep and earnest searching after the things concerning Christ, his sufferings, and the glory, they were made to understand that those things would not come to pass in their day; but, that they must first die—be gathered unto their fathers—or sleep in the dust of the earth; and their successors in life, in some future period, would have a more clear and full exhibition of Messiah; and that clearer manifestation, says Peter, has been now declared unto you by an extraordinary ministry, attested by the Holy Spirit sent down from Heaven, as Jesus promised before he ascended up into heaven. "Which things the angels desire to look into"—*parakupsai*—to examine, to study; implying intense interest. The expression, if we were to follow the suggestions that naturally arise in our mind, would lead to a long train of remarks on angels. That they have had much to do with the works of God from the days of Adam down to the first advent of Messiah cannot he doubted by a believer in the Bible. If *all* God's communications to men were not made by angels, one thing is certain, the most important were. They spake to both Abraham and Lot. An angel spake to Moses at the burning bush. The Law from mount Sinai was given by the ministration of angels. Thus Stephen spake, Acts. 7: 53, and 7: 38. Paul speaks the same thing, Gal. 3: 19, "The law * * * was ordained *by angels*," &c.; he also speaks the same thing in Heb. 2: 2, "If the word spoken *by angels* was steadfast," &c. The 5th verse, same chapter, by implication, asserts that God hath "put" the previous *ages* "in subjection unto the angels." If then they have had the management of the affairs pertaining to the government of this world, is it strange that they should desire to look into—earnestly to examine and study—that system of God's mercy by Messiah, in and by which the defects of their own works were to be remedied—they instructed—and great glory be brought to God and his Christ? Suppose we give a faint illustration of this point. A family of children desire to perform some work for their father, both to show their loving, obedient spirit, and to try their own powers. They accomplish their work finely, and perhaps are inwardly tempted to think they can do very well to set up independent of their father. Presently some disorder occurs by which the work is marred. The children are astonished and confounded: they see nothing but ruin to their whole labor, and despair seizes them. The loving father comes forward, devises a remedy, and commences carrying his plan into execution. It may take time—perhaps a long time; and many, very many things will be developed in the process. Is it possible but that those children will have intense desire to understand all that is said and done in this remedial process? and will not any new developement increase their interest? and engage more and more their watchful

attention? And how intense must the interest become as they see the skill and kindness of their father bring out a perfection in the work which they, at first, had not the most distant idea it would be brought to. We can imagine the interest, joy, and happiness of that family of children, and how their wonder and admiration of their father would rise in their minds, as they saw his unwearied love prosecuting the work of extricating them from a difficulty they were unable to overcome. And with what new cords of affection and delight would they regard that parent as they study his work, skill, power, and love?

Apply this illustration to angels—"the sons of God," who "shouted for joy" at the creation of this earth: see Job 38: 7. Were they employed by their Father to manifest their skill and obedient spirit in the production of this earth and man upon it? When that work was done—did they shout for joy? Alas, how soon that joy was dampened by their work being marred, and the masterpiece of the whole doomed to death. Their skill cannot find a remedy for this case; but their Father undertakes. Think you they will not "desire to look into" such a work from its commencement to its close? Yes, truly, deep will be their interest; and so we find it; and so the text before us asserts. Are angels so deeply interested in this remedial scheme for man, and shall we not be as deeply interested who are the subjects of the remedy? No wonder Peter immediately adds:

VERSE 13.—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Seeing such a wonderful scheme of mercy to man is devised, and angels so intensely study it, "gird up"—preserve—"the loins of your minds"—a figure of speech: as if he had said—"Take in all wandering and dissipating thoughts, that weaken the mind by dividing it; and let it have one grand centre, *viz*—the incorruptible inheritance:" and "be sober"—watchful—"and *hope*"—*elpisate*—trust confide, or keep up the "lively hope"—"to the end"—*teleios*—perfectly, completely, fully: that is—let there be no abandonment of your desire and expectation of the inheritance, but let your confiding spirit be perfectly and fully in exercise, always "for the grace"—favor, benefit—"that is to be brought unto you"—when? At conversion? No: At death? No. When then? "At the revelation"—*apokalupsei*—manifestation, disclosure, unveiling—"of Jesus Christ." That favor, or benefit, then to be *brought unto* the saints, is a very different matter from the fancied notion of going to heaven at death. It is to have brought unto them, when our Lord returns from heaven, incorruptibility, and an endless inheritance. Glorious indeed is the benefit to be bestowed. Or, we may remark further: The testimony of the prophets concerning the sufferings of Christ have had an exact fulfilment, as has now been fully demonstrated by our preaching unto you; and the confirmation of it has been by the Holy Spirit sent down from heaven; therefore, hope, trust, confide—in God, unto the end—fully, perfectly, completely—for that grace, *viz.*, "the glory to follow." As surely as the prophets were not mistaken about the sufferings so will they not prove false about the glory of the salvation to be revealed at the unveiling of Jesus Christ from heaven; when he shall come in his own glory, and the glory of his Father, with the holy angels—then shall he reward his saints with the incorruptible inheritance, and change their vile bodies and make them like unto his glorious body.

ON THE "IMMATERIALITY OF THE SOUL,"

OR

Man entirely dependent upon his organization for all his moral and mental powers.

BY THOMAS READ.

"O Lord, how manifold are thy works! in wisdom hast thou made them all." Ps. 104. 24.

"I will praise thee; for I am fearfully and wonderfully made." Ps. 139: 14.

It has often been sufficiently proved that the whole nature of man is material; and we might well pass over the discussion of immateriality, till the immaterialists should condescend to define what they term immateriality, in intelligible language. But as many have been misled, and continue in error, by mistaking vague assertions and assumptions for proofs and arguments, we will examine it in connection with the mechanical laws of the human mind.

As immateriality is based upon what Paul calls "a vain philosophy," and metaphysics, and as our argument will be partly philosophical, and partly scriptural, we will, at the outset, disclose our views of science. A sound philosophy developes those principles which God has established for the government of the universe, and which, therefore, must always be consistent with his written word. The recognized principles of the philosophy of the present day are demonstrated by direct experiment; and such as will not stand this test, and are not deducible, by fair inference, from the word of God, are very properly discarded. Moreover, we cheerfully concede, that if there be any clearly demonstrated facts, from reason, or science, or nature, opposed to the plain teachings of the word of God, it would diminish our confidence in it; because, as all proceed from the same author, all must necessarily agree. But "The words of the Lord are pure words;—as silver tried in a furnace of earth, purified seven times;" and "His truth endureth to all generations." We have no fear, then, that the advocates of the "immateriality" and "the natural immortality of the soul," will be able to overturn the word of God.

Remember, our position is, *that man has a perfectly organised body, which, with the breath that imparts life, is sufficient for the development of all moral and mental powers, or faculties. That the soul is an* ESSENTIAL ATTRIBUTE *of the living man*; and that man has no immaterial principle or thing, or substance or essence, or naturally immortal soul, that can develope any moral or mental powers, or acts, or the powers of life, without a moderately perfect system of bodily organs. We do not say that the soul is material, though we repudiate the idea of its immateriality. We say that the manifestations of the soul, of life, of mind, of sight, thought, feeling, love and envy, and the effects of electricity, sound, heat, and so on, are all alike the effects of physical, or, if it please you, of material causes. We say that the blood is magnetic and electric, and having imbibed oxygen and heat from the air we breathe, becomes instinct with life; "For the blood is the life;" and play-

ing upon the brain, which contains different organs suited to the development of different functions, and upon the nerves, the nerves being modified forms of brain, the blood thereby produces all the phenomena of mind. Thought, then, being the effect of a cause, is not abstractedly material; but being produced by material organs, and being something of which we can form a definite idea, it cannot possibly be immaterial. It can have no existence apart from the causes that produce it. Sound is not material, but as it is occasioned by the concussion and vibration communicated to the atmosphere by material agents, it cannot be immaterial. The sun and the post are material, but the shadow produced by them is not material. But a shadow and sound are not immaterial, because we can see the one, and hear the other. They have no existence independent of their material causes. All these things are tangible. So then, as thought may be perceived, manifested by the countenance, communicated to others by the voice, or spread out on paper, and sent by steam or lightning to the ends of the earth, it cannot possibly be immaterial. Thought can no more be produced without the material agents, than a shadow without a substance. Vision is not material. The inverted image of the object, so admirably diminished by refraction, in passing through the lens of the eye, is painted on the interlacing of the minute arteries and optic nerves, and is conveyed by the action of the arterial blood, along the telegraphic-electrical-nerve conductors to the brain, and is there registered by the memory, or excites to other mental, moral or physical action, or passes away unheeded. We say that the diminished image, though caused by the refraction of the rays of light by the eye, is not of itself material; neither is it immaterial. Destroy the beautiful mechanism of the eye, or of the optic nerve, or take away the blood, and sight is destroyed. Thought and vision are alike operations of mind. Destroy the organs of thought and memory, and thought and memory are destroyed. Stop the breathing till the blood ceases to circulate and becomes coagulated, and all the organs of mind become dissolved by chemical laws, and become utterly incapacitated to perform their functions, and the man is dead. And thus "his breath goeth forth, HE returneth to his earth, *in that very day his thoughts perish.*" Ps. 146: 4. "Also his *love* and his *hatred*, and his *envy, is now perished.*" Eccl. 9: 5.

Here, then, is our position proved, alike by Reason, Nature, stubborn facts, and by the word of God. *That man is entirely dependent upon his organization for all his thoughss, feelings, sensations, and for all the developments of his soul or life.* And now let the advocates for immateriality bring forth their strong reasons.

The creed of the advocates for immateriality may be summed up thus:

1. That man, while on the earth, has a perfectly organized body.

2. That besides his body, man has also a rational soul.

3. That this soul is spiritual, simple, uncompounded, immaterial, indivisible, indissoluble, indestructible, intangible, without exterior or interior surface, is not extended, and can never come into contact with matter.

4. That this soul, from its essential nature is immortal, and independent of the body; and therefore, that it can exercise the functions of life, of the understanding, affections and will, without the concurrence of the body, and does indeed perform these functions, while the body is mouldering in the dust.

5. That these souls continue in a state of conscious enjoyment or suffering, between death and the resurrection; the good going to paradise or heaven, where Christ is, and the wicked to hell.

6. That the resurrection refers only to the body, the soul having never died.

7. That the wicked, as well as the righteous, from the necessity of their own immaterial natures, will live for ever.

The position we assume, conflicts with the words "besides" and "also," in the second article, as implying independent rationality; and with the 3d, 4th, 5th, 6th and 7th articles.

The reflecting will readily perceive, that notwithstanding the grand flourish of terms, but one word, "immateriality," supports the whole weight of the position to which we object. Strike out that one word, and the whole fabric falls to nought, crushed by its own weight.

And now, gentlemen, where are your proofs?

From nature, none; for all nature is material. From reason, none; for reason cannot possibly be made to comprehend even the very existence of immateriality. And from revelation, none; for that emphatically declares, that *man is dust*, and that his *mind is carnal.* You *assume* that matter cannot possess life, or consciousness. We prove that matter is organised by God for this very purpose. Suppose I were to assume that matter could not possess the power of gravitation, because I cannot comprehend it. But if we throw a stone up, it falls, and what becomes of my assumption. It had been better for science, better for religion, and better for truth, if these gratuitous assumptions had never been made.

Let us examine some of these high sounding words. If "the soul be simple and uncompounded," how did God compound it, or make it to possess so many parts as will, consciousness, love, and so on? If reason, will, and the affections, are more than one, then it is compounded. If simple and uncompounded, it cannot be different in different individuals, and different and more extensive in man than in beasts. But it is different and more complex (compound) in the one than in the other; man having several mental or moral faculties that beasts have not. If it be indivisible, how can man be divested of a part, his memory or his imagination, and yet possess his will and consciousness? How can he be partly deranged, and at the same time rational on some subjects? If each part separately may become diseased, deranged, lost or destroyed, the whole can most assuredly be destroyed. If indivisible, how can it be propagated from father to son and transmitted to posterity? It must be the one soul in the whole, or it is divided. If no exterior or interior at surface, it can have no locality. And if it cannot come into contact with matter, of course it cannot be in man, and cannot possibly influence the man or his body in any way! And were there such a thing as an "immaterial soul," it would neither add to, nor detract from the otherwise perfectly formed man.

And may we not, therefore, conclude, that of all created things, that which is immaterial, not resulting from material agencies, not consisting of matter, nor any way affecting or being affected by it, not consisting of anything, is nothing, a blank in nature? It is assumed that the soul is immaterial,

and hence indestructible, and therefore immortal. We concede, that that which is immaterial is nothing, and cannot be made less than nothing, and therefore cannot be destroyed. Immortal nothingness is about as bad as annihilation, a term so often used by "immortal-soulists," who cannot afford to deal fairly with the arguments of their opponents. They affirm that man has an immaterial soul that can live, think, and be happy, independently of his organization. On the contrary, we affirm that man has a living soul, so dependent on the organization of the body that when that is destroyed the soul is unconscious, dead. The destruction of the organization, causing the death of the soul, they are pleased, improperly, to call annihilation. We will compare the two terms, immateriality and annihilation. The one is nothing, as we have already proved, and continues nothing forever; the other was something, but if annihilated, it is reduced to nothing; that is, it is made immaterial, gentle reader, and continues immaterial forever. So that the "annihilated soul" and the "immaterial soul" have embraced each other; both alike have become immaterial and immortal nothings!

We have heard of a certain philosopher who denied the existence of progressive motion. For, said he, a thing must either move where it is, or where it is not, and both propositions are equally absurd. We commend this logic to the consideration of the immaterialists, for surely

> "They have given to airy nothings,
> A local habitation and a name."

If in opposing it we have been beating the air, ye have compelled us, for we cannot allow error to entrench itself behind these metaphysical subtleties. May every disciple of Christ forsake the shadowy foundation of immateriality and inherent immortality, and hereafter base his hopes of everlasting life upon faith producing obedience to all the commandments of Him, who by the sacrifice of himself, having redeemed our souls from the power of the grave, raiseth the dead, and quickeneth whom he will; and thus glorify God in the person of his Son.

(To be continued.)

THE TRUE SOURCE OF IMMORTALITY.

By Thomas Read.

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

"This is the promise that he hath promised us, even eternal life. And this life is in his Son."—*Bible.*

The Questions at Issue.

1. *Is immortality the* NATURAL *endowment of man, or of any part of man, when he comes into the world?*

2. Or, *is immortality contingent, a* GIFT *which God, through Jesus Christ, bestows upon* MAN *subsequent to his birth, and not to be fully realized till the Resurrection of the Dead?*

1. Does immortality naturally belong to man?

2. Or, is immortality contingent, or conditional?

These are momentous and solemn questions. The affirmative of the first is generally believed; but the second is demonstrated to be "the faith once delivered to the saints."

The stupendous boon of immortality is too important for us to be indifferent as to its origin. Let us prove, then, the stability of the foundation upon which our hopes of everlasting life are resting. If it be our inalienable birth-right, that it may be improved, and not perverted into the direst curse that imagination can conceive, or that God could inflict. But if we find it to be contingent, we then should carefully ascertain the conditions by which it may be obtained; and performing those conditions, give the glory to Him who hath redeemed us by his blood, through faith, from the dominion of death, the bondage of corruption in the grave, by a resurrection from the dead to everlasting life and glory.

No man ought to be required to believe any doctrine, as the truth of God, unless it can be demonstrated to be such. And every man ought to be willing to submit every question to candid discussion, being certain that the truth will shine the more brightly for having stood the test of a thorough examination.

If either of the questions cannot bear the severest investigation to which it can be subjected, it is not the truth of God, and ought to be rejected as a delusion palmed upon mankind, tending to subvert the oracles of God. The last century has dissipated many errors, which were most assuredly believed among us, and as the development of truth is progressive, we must not suppose that we have yet arrived at the highest pinnacle of the temple of truth, lest we retard our further progress.

As some are determined to seek after, and conscientiously to adhere to what they believe to be the truth of God, the discussion cannot be prevented by the cry of infidelity, neology, or materialism; nor by injustice, persecution, misrepresentation; nor by cold neglect. For there are some true disciples of Christ, who respect God's word, and who will investigate for themselves, and who will receive the truth in the love of it, with all humility of mind. Discussion can never injure the cause of Christ. "Contend earnestly for the faith once delivered to the saints." "Prove all things, hold fast that which is good." The greater the progress we make in the knowledge of the truth, the sooner shall "we all come in the unity of the faith, and of the knowledge of the Son of God," and the sooner there will be "but one fold and one shepherd."

Christians are entreated calmly to consider a few of

The evils arising from the belief of inherent immortality.

1. It has a tendency to involve in mystery, and in confusion, the whole word of God; and directly contravenes the Mosaic account of the creation of man and his fall; and necessitates a mode of interpretation which, if it were universally adopted, would unsettle every doctrine of the Bible.

2. It makes infidels of many thinking and intelligent men, who, observing a contrariety between the clear deductions of reason, and what are often declared to be the doctrines of revelation, reject the Scriptures altogether. But Scripture rightly understood, and nature rightly read, and reason rightly used, will all beautifully agree.

3. It entirely destroys that *fundamental* doctrine of the Scriptures, THE RESURRECTION OF THE DEAD TO LIFE; and substitutes for it, the comparatively inglorious doctrine of the reconstruction of an almost superfluous body; thus depriving the resurrection of all its importance and glory.

4. It causes some to believe that their souls, at death, become clothed with a sort of "etherial body," or a "kind of spiritual body," and thus

practically to affirm that the resurrection *is past already*.

5. It causes some to deny altogether that there will be any future simultaneous resurrection of the dead, to be accomplished by Christ at his coming.

6. It leaves room for a rational inference, that if the *essential* and *living* part of man, the soul, never dies, then the resurrection of dead men to life is a contradiction.

7. It is the stronghold, and almost the principal foundation of Restorationism, Universalism, and Swedenborgenism.

8. It affords the entire support of the invocation of the saints, purgatory, prayers for the dead, and of many of the superstitions of Popery.

9. It causes the atonement of Christ to be misunderstood, and many to think that if less than the full penalty of sin was exacted of Christ, that God might have dispensed with the sacrifice of Christ entirely.

10. It strikes the brightest diadem from the head of the Messiah, that of being the dispenser of immortality in his mediatorial character.

11. It places the crown, stricken from the head of the Messiah, on the head of Death, the punishment of sin; making Death to be our Savior, and the sole instrumental cause of our first personal introduction to God, to heaven, and to glory; thereby depriving Christ, who is the resurrection and the life, of the opportunity of such first introduction, by a resurrection TO eternal life; and making death thereby forstall the invitation of the King of glory, of "Come ye blessed of my father, ENTER into the kingdom prepared for you from the foundation of the world."

12. It diverts the attention from the second coming of Christ from heaven to raise the dead, and prevents, to a certain extent, the "waiting for" and "looking for" the glorious appearing of Christ to establish *his* kingdom, and to reign with his saints upon the throne of his father David.

13. It obscures the character of God, and causes many to entertain hard thoughts respecting him.

14. It deprives the day of judgment of all its importance and solemnity, by supposing that every man that dies before the resurrection, anticipates, to a certain extent, its everlasting awards.

15. And may it not be said that the preaching of the *inherent* immortality of man is the main cause of the inefficiency of the gospel: the wicked secretly believing that being immortal, they shall somehow or other escape the threatened penalty, through some scarcely defined notion of the justice and mercy of God?

Here are reasons enough, and solemn ones, too, for the calm and prayerfnl discussion of these questions. If, after reading these reasons, any Christian refuse to investigate the subject, seeing that the arguments are already prepared for him, how will he excuse himself at the judgment seat of Christ?

Before entering upon the investigation, every Christian will discard previous bias, and come as a little child to the fountain of life, fervently praying for the Spirit of Truth to guide him into all truth. Let none ask which of the two questions is most popular, or *apparently* the most agreeable; but seeking not honor one of another, but the honor that cometh from God only, let every one seek to know which is truth; for they cannot both be true, because the one contradicts the other. Error is of the devil, and is always injurious, of which he gave a fearful exhibition on this very question, when he deluded the first woman with the declaration, "YE SHALL NOT SURELY DIE" if you do disobey. But "the Devil was a liar from the beginning." But truth is of God, and must always be beneficial. Our blessed Saviour, from whom comes grace and truth, says, "Sanctify them through thy truth, thy word is truth." Jesus says, John 8: 12, "I am the light of the world: *he that followeth me* shall not walk in darkness, but shall have the *light of life*."

John 8: 31, "If ye *continue in my word*, then are ye my disciples indeed; and ye shall *know the truth*, and the truth shall make you free."

Acts 5: 32, "The Spirit is given to them that *obey* him."

John 7: 17, "If any man *will do his will*, he shall *know* of the doctrine whether it be of God."

So then the communication of the knowledge of the truth is predicated upon *obedience* to the truth.

Luke 9: 26, "Whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed *when he shall come* in his own glory, and in his Father's, and of the holy angels."

The pious reader is entreated, before he proceeds further in these investigations, to settle the question with his conscience and with his God, whether the traditions of men are to be the rule of his faith, or the oracles of the living God. If he decide upon the latter, he will compare "spiritual things with spiritual." "For the [animal] man receiveth not the things of the Spirit of God," but they are discerned by the Spirit of Christ, and revealed to the minds "of them that obey him."

There are many well meaning Christians who verily believe that they make the Bible their only rule of faith, who, if you bring a clear passage of Scripture against an article of their creed, will sometimes exclaim that "the Bible is like an old fiddle, you may play any tune upon it." Or what is as bad, they will tell you "that all erroneous sectarians can prove their creeds from the Bible." Or, "you may prove anything from the Bible."

Is there not semi-infidelity lurking beneath expressions like these? Are they not libels upon the Bible, and upon its author? No, my reader, the Bible is a reveal-ation from God, and clearly makes known to the obedient and diligent inquirer after truth, all that it it is important for us to believe, and by a careful and prayerful collation of texts, we shall be compelled to acknowledge that all the fundamental truths of Scripture are *clearly demonstrated*, notwithstanding the various and contradictory creeds that prevail. And prevail, because, alas! too many go to the Bible, not to find what is truth, but to establish their preconceived creed, and why marvel that God should leave them in error? Some precious gems of truth may perhaps be found among all the varying sects, and too many of their errors are legitimate conclusions drawn from premises that have too hastily been assumed as orthodox. For illustration, assuming as truth, that all for whom Christ died will infallibly be saved. But the Bible repeatedly asserts, in effect, that Jesus Christ, by the grace of God, tasted death for every man.

Therefore all men will be saved.

Thus universal salvation is proved by improperly granting the truth of the first proposition. We should not hold any doctrine that we are afraid to push to its legitimate conclusion. If we are satisfied that the conclusion, when fairly drawn, is false, so must be the premises.

Let it be remembered that he who affirms an important doctrine, is bound to make it good before he can *fairly require others to believe it.* This the advocates of the inherent immortality of the soul of man have failed to do; and any person is not only justified in denying it, but he ought to withhold his assent till the proofs are brought forward. No proof has yet been advanced, from reason that will bear investigation, and from the Scriptures, only a few inferences, which will be shown in the sequel to be improperly drawn from a few misunderstood texts, and those of such a nature and so vague, as would not be at all relied on for the establishment of any other doctrine; and which, too, are completelv neutralized by an overwhelming mass of the *plainest, positive testimony* of the Scriptures of truth.

(To be continued.)

BIBLE EXAMINER.

PHILADELPHIA, AUGUST, 1850.

BIBLE EXAMIMER.—We have long felt a serious embarrassment from want of room to publish valuable articles from contributors to the Examiner, and especially from English works; a large amount of which is on hand, and more expected. We see no way to remedy this evil unless we can publish weekly, or at least semi-monthly. Then the question arises, How are we to be sustained if we do so? Till the present volume, the subscriptions have paid us nothing for all our labor in publishing the Examiner; and the amount received this year is not near enough to pay our printer if we issued it semi-monthly. We had hoped it might be otherwise. We have thought of this course for the future, *viz.* Let the price of the Examiner remain as now, that is, $1 for *twelve numbers:* then issue it twice per month, *viz.*, on the first and fifteenth. Thus, in six months a volume will be complete. In this way our subscribers will receive the same amount of matter in six months that they now do in a year. If this course is decided on we shall soon commence the semi-monthly issue. Will our friends speak out on this subject and let us know their wishes?

VISIT TO NEW YORK, ETC.—Since our last Examiner was issued we have spent two Sabbaths in that city. The heat of summer is not as favorable to hold meetings in cities as in the country; still we had a good attendance and deep attention.

During our absence from home, Philadelphia was visited with a most appalling, and destructive fire, which spread death and dismay through many families. Several of our brethren narrowly escaped with their lives. God in mercy preserved our family, and we had a fresh token of His fatherly care, and desire to be more than ever sensible of His goodness and watchful providence. O, how blessed to trust in Him, and to realize the truth of the Psalmist's declaration, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." In such a state of mind, though death should overtake us, it shall not long triumph over us.

Our mind, however, cannot but be more or less oppressed with the consideration that hundreds of families were left without house or home, and that numbers of men, women, and children were buried in the ruins, or destroyed by the explosions during the fire; and some so mangled or roasted by fire as not to be identified by friends, or scarcely recognized as human beings.

May we all be wise to live in a state of constant preparation to close our present state of trial, so that whenever it shall terminate we may be fitted to share a part in the Kingdom of God at the coming of His Son.

BOOKS, PAMPHLETS, TRACTS, ETC.—We wish to call attention anew to these matters. We have been at some labor and expense to have suitable works to scatter abroad truth on the question of Life and Immortality, and we hope the friends of these "great things of God's law," and of the glorious gospel of His love in Jesus Christ, wherein Life and Immortality are brought to light, will renew their efforts to scatter these works still more extensively than ever. If you love the advent and reign of Jesus Christ, let the people see that there is no hope of a future life till Christ returns. How else are we to make them understand this, except by showing them that the theory of a natural immortal soul in man is a fable, robbing Christ of his glory, and rendering his return unnecessary and therefore improbable? Scatter this fable to the winds and men will, if desirous of a future life, be anxious to learn of Christ's return as their only hope. We really believe the promulgation of the doctrine of Eternal Life in Christ *alone,* is the only way to make men truly feel how important is our Lord's second advent and the resurrection of the dead.

We design to keep constantly on hand the following works on the grand gospel truth of "*Immortality for man only in Christ,*" and let a new effort be made to place them in every house in the land.

1. "SCRIPTURE DOCTRINE OF FUTURE PUNISHMENT, by *H. H. Dobney,*" Baptist Minister, England; 286 pages, 12 mo. It is a most luminous defense of the truth that *immortality* is to be possessed *only* by a union with Christ. *Price* 75 cents, bound; or 50 in paper covers, suitable to be sent by mail.

2. "DIALOGUES ON FUTURE PUNISHMENT, by *Rev. Wm. Glen Moncrieff,*" Scotland. A most valuable and convincing work, which ought to be in the hands

of every person where the gospel is preached. It is a pamphlet of 60 pages, 12 mo. *Price* 15 cents. Its value can be understood only by an examination. We give the "First Dialogue" in this number of the Examiner.

3. The Unity of Man, or Life and Death Realities. A Reply to Rev. Luther Lee, by *Anthropos.*" This is a thorough refutation of Mr. Lee's position of the natural immortality of man's fancied "immortal soul." We have no fear for the truth if this work can only follow Mr. Lee's; it will not leave a remnant of his philosopy of man's double entity, and *half* immortality, and indestructibility. It contains 122 pages, 18mo., in paper covers. *Price* 15 cents.

4. "Six Sermons, by *Geo. Storrs*: An Inquiry, *Are the Wicked Immortal?*" to which is *added*, a dissertation on the "State of the Dead;" and *prefixed* Archbishop Whately's remarks on "*The Second Death.*" Thousands of copies have been scattered abroad. The work will speak for itself. It has 128 pages, 18mo., in paper covers. *Price* 15 *cents.*

One *third* discount will be made on each of the above works to wholesale purchasers, *for cash.*

5. "Can you Believe? by *Wm. Glen Moncrieff,*" Scotland: a tract of four pages. It is well calculated to arrest attention and lead men to see the absurdity of the notion of immortality in sin and suffering. Price 30 cents per hundred.

6. Second Death, by *Archbishop Whately*;" to which is added "Opinions of Eminent men," &c.; a tract of 8 pages. It is of great value, and may be placed in the hands of persons who, perhaps, would read nothing else on the immortality question. *Price* 60 cents per hundred. Let it be widely scattered.

7. "Our Israelitish Origin, or *Lectures on Ancient Israel*, by J. Wilson," England. This work has no connection with the others in the foregoing list, but is designed to show that the modern inhabitants of Europe, and the people of the United States, are the literal descendants of Jacob, and of the lost tribes of Israel. It is deeply interesting, and should be read carefully by all. *Price*, 75 cents, bound, or 50 in paper covers, with one-third discount to wholesale purchasers, *for cash.*

Address, Geo. Storrs, Philadelphia, Pa.

P. S.—The foregoing works are nearly all for sale at the office of the Advent Harbinger, Rochester, N. Y.; and by Henry F. Johnson, 327 Hudson St., New York; though the latter has only a supply for those in the immediate vicinity of the city.

"True Source of Immortality," and "Immateriality."—We commence in this number of the Examiner two articles on these topics, written by Bro. Thomas Read, of New York City, a member of the Methodist E. Church, and for many years a minister in that church. His attention was called to the subject first by the writings of a Methodist Preacher against our "Six Sermons;" and, after that, by the effort of Luther Lee to sustain the doctrine of natural immortality and immateriality. On a thorough examination of the whole subject, Bro. Read became convinced of the erroneous position of our opponents. The ministers with whom he was associated were in the practice of writing on different topics, and reading their productions when they met in Conference, for mutual improvement. The topic of the State of the Dead was alotted to him at the time Luther Lee was publishing his articles on "Immortality" in the True Wesleyan. The result was, that Bro. Read became fully satisfied that the dead sleep in a state of unconsciousness till the resurrection; and he frankly avowed that conviction in the essay which he wrote to be read before his ministering brethren. The result was, they soon deprived him of his license to preach, but left him in good standing as a member of the Church.

We saw Bro. Read's *Essay* last winter, when in New York, and read it with the conviction that it ought to be published. It was at that time we first became acquainted with him; and subsequent interviews have much endeared him to us.

He has very much enlarged his original essay on the Intermediate State, and written another on Immateriality since we first saw him. These articles ought to be printed in pamphlets instead of giving them by piece-meal in the Examiner; and nothing prevents our doing it at once except the lack of funds. Have not some of the friends of this cause entrusted in their hands funds for such an object? The two works would make from 60 to 80 pages, 12 mo.; and we should want $50 to begin with. Who will come up to the work to enable us to publish these and other works of kindred character? Our opponents are just beginning to wake up, and now is the time to pour these truths forth upon minds that are inquiring. Never could we work with more effect than now. If the friends will aid us with means, and by their efforts and prayers for the Divine blessing, the Goliah of immortal-soulism shall be smitten to the earth, and the glorious truth shall triumph, that "*Immortality is to be obtained* only *by a union with Christ, and conformity to him in a patient continuance in well doing, and the indwelling of the Holy Spirit.*"

"Scripture Expositions."—The article commencing on the first page with this caption, is longer than we intended, but we did not see how to divide it. We hope however that none will regret its length. If reading it comforts your hearts as much as our reflections on the topics it contains did us, when we

preached upon the subject and afterwards wrote it out, we know you will be paid for your trouble.

DIALOGUES ON FUTURE PUNISHMENT.

By Rev. Wm. Glen Moncrieff.

FIRST DIALOGUE.

Persis.—I am delighted to see my beloved Rufus.

Rufus.—Yesterday was a time of much joy to me; I hope your own soul was blessed in the sanctuary.

Persis.—Peculiarly so; and I am glad to learn you had similar enjoyment. The discourse to which we listened, in the afternoon, was such a magnificent exhibition of God's love for sinners, that I was almost overpowered with the purest delight. 'Twas heaven below, I assure you. Who could listen to such a display of Jehovah's compassion for rebels, and not be subdued, disarmed, and blessed? Alas! that it was possible for one to leave the sanctuary unreconciled to his Creator.

Rufus.—His name is "Love,"—infinite and endless love. While I gaze on his glory as it is reflected on the countenance of Jesus, I am lost in thrilling, adoring admiration.

Persis.—All creation speaks him to be Love. We are encompassed with love, as the globe is enveloped in the atmosphere. Voices come from every region proclaiming "God is love," though the grandest announcement sounds from Calvary, and is heard with amazement through the bounds of infinite space. Yes, "God is love," and even the miseries that are inflicted on those that violate the physical, organic, and moral laws of the universe, are, when rightly understood, exhibitions of the same character; the hoarser notes, as it were, of the grand ceaseless anthem that swells through all creation.

Rufus.—Especially since I came to the knowledge of the truth, I have often had my mind turned towards the future condition of the finally impenitent among our fellow men; and I must own that I cannot reconcile their ceaseless torture with the infinitely compassionate and merciful character of Jehovah. I do not assert that they are irreconcileable; nevertheless, it would be contrary to my present convictions, were I to affirm that no difficulty is perceived by me in establishing a harmony between them. Nothing would comfort me more than to have light on this painful subject, for, to tell you the truth, 'tis a view of God's character which I would be quite unable to defend, were any one requiring me to do so.

Persis.—On the same subject, I have had for many years a full measure of perplexity, and I know others who are anxious for some beams of light to be thrown on Jehovah's character, when, as is generally supposed, he represents himself as determined to inflict suffering on the damned through unceasing ages. To reconcile this with the statement "God is love," is to me, I acknowledge, an utter impossibility. Not merely is it, as far as I can judge, beyond possibility to harmonize these two views of the Divine character; but the perfectly unceasing misery of the condemned appears of itself fitted to quench, at least powerfully to modify, the future happiness of the saved. 'Tis a problem, Rufus, which I cannot solve, how the redeemed could be so blessed through eternity, as the Bible teaches us they shall be, if, at the same time, they know that countless myriads are enduring the most exquisite, unending pain.

Rufus.—Neither can I unravel that difficult question. I believe that the supposition you have mentioned, of what must take place in heaven, is capable of vivid analogical proof and illustration from what occurs in the present state of being. Already, I must candidly acknowledge, that my own happiness as a Christian (and I could name others who have had the same experience) has been imbittered by the thought, that some of my friends are, as far as I can conclude, in the abode of wretchedness; and when I think of their enduring, unending woe, I am at times nearly landed in distraction. The happier, on any particular occasion, I am rendered by contemplating the divine compassion toward my own soul, the more intensely do I feel for them in their deplorable condition. Often, I assure you, when awake during the watches of the night, my mind has been led to consider their suffering,—wo that is never, no, never to terminate—to last as long as the Eternal himself—I have literally shuddered and shrieked out in agony of soul. Hence, I fully coincide in your remark, that the unceasing misery of the wicked appears, of itself, fitted to extinguish, at any rate powerfully to modify, the felicity of heaven itself. Will we not retain the memory of them through eternity, though they may be confined in some distant corner of space? Will we not be more competent, as ages roll on, to judge of their loss and their agony? Will our sympathies not grow more tender and perfect?

I might further inquire, if it will not tend to mar the joy of the forgiven murderer, when he thinks of his victim in perpetual wo? Of the warrior, who found mercy, when he reflects on the thousands in quenchless suffering through his frenzied ambition? Of the minister, who was delivered from death, when he recollects the members of his flock, who were blinded by his ignorance, now in ceaseless despair? Of the parent, who has been washed in Jesus' blood, as he thinks that his offspring lived and died unwarned and unenlightened, now bound on the wheel of agony, chiefly through his unconcern for their souls? Of the friend, when he calls to mind that his companion, whom he neglected to admonish, is in eternal misery? It seems to me as if the smoke of the bottomless pit were destined to cast its awful and unfading shadow along the very plains of heaven. Ah, Persis, the ceaseless wo of the lost, be they known to us or not, is like a consignment of the intelligent created universe to suffering; the guilty part to agony from crime; the holy part to the agony of intense, overwhelming sympathy!

Persis.—Not unfrequently has it been declared that the righteous will be so satisfied with the justice of the sentence inflicted on the unsaved, that the suffering will not interfere with the heavenly joy. But satisfaction with a sentence inflicted on a criminal will never destroy, in a holy mind, sympathy for him in his wo. It never did, and never ought to produce this effect. Even the Almighty himself deplores the doom of the finally impenitent, and He must understand in the most perfect manner the justice of his own sentence; though, of course, being infinitely and necessarily happy, his contemplation of the suffering endured in hell, cannot lesson his own felicity. But with creatures the case is very different. Our happiness comes from without; and while from Himself there will be obtained

perennial streams of joy, there will, at least so I judge, be an influx of sympathetic pain from the protracted agonies of the condemned.

Rufus.—The more I reflect on the subject of future punishment in the aspect in which we are now contemplating it, the more do I see the desirableness of increased information on the point. O for one bright ray to scatter the darkness!

Persis.—My opinion is, that there is no lack of most satisfactory information in Holy Scripture bearing on the subject; what we need is, to re-examine the Volume in a more humble, prayerful, and independent spirit.

Rufus.—You startle me somewhat, Persis. I hope you have not cast aside the teaching of inspiration; for the terms it employs seem so explicit, that another view than that the wicked must be in endless suffering, cannot, in my judgment, be derived from its pages. Could anything be plainer than this language,—"These shall go away into everlasting punishment." "Whose end is destruction?" Still, I shall be glad to hear your mind, and am quite prepared to examine the foundations of my faith on this topic.

Persis.—Do not imagine that I have any wish to lead my Rufus into error, even were it in my power to do so; your reverence for God, and your intellectual acuteness, are a sufficient pledge that unless I could present you with Scriptural arguments, I need not dream of producing any alteration in your sentiments. But I know you are too much a friend of truth to reject her oracles through whatever medium they may be spoken in your hearing.

Rufus.—Imagine not that I meant to express the least suspicion that you could have a wish to lead me into error. If any language employed by me seemed to utter such a suspicion, excuse me, I entreat you, for I designed it not; 'twas the thought you presented to me, that another view could be taken of the subject, that led me to answer as I did.

Persis.—Without any hesitation, I frankly acknowledge to you that I believe in the Scriptural doctrine, that future punishment is, in the exactest sense of the word—everlasting. Not because it is said to be "everlasting" or "for ever;" for there are many things denominated everlasting in Scripture, which have long since come to an end. For instance, the gates of the ancient Tabernacle or Temple, are thus addressed:—"Ye everlasting doors;" again, the statutes and institutions, like the passover, which were delivered to the Jews to be peculiarly theirs, are pronounced ordinances "for ever:" meaning they were to last, not literally for ever, but till the conclusion of the Mosaic dispensation: again, the leprosy of Naaman was judicially appointed to cleave to the covetous Gehazi and his seed "for ever:" that is, so long as he and his seed existed. The duration of himself and his descendants would thus determine the continuance of the leprosy, and the length of time imported by the phrase "for ever," employed in the original prophetic denunciation. (See Exod. xii. 14; xxxii. 13. Lev. xxv. 46. Num. x. 8; xv. 15; xviii. 8. Deut. xxxviii. 46. Josh. iv. 7. 2 Kings v. 27. 1 Chron. xxiii. 13. 2 Chron. xxx. 8. Job xix. 24. Isa. xlvii. 7.)

Not merely are many things denominated "everlasting," as the specified instances establish, which have long since terminated, but there are other things so styled, that we know from philosophical observation, as well as from Divine testimony, will come to an end—as, for example, the "everlasting mountains" and the "perpetual hills." Hence, the terms "everlasting," "perpetual," and "for ever" do not of themselves warrant us to believe that the thing to which they are applied has a duration, strictly speaking, unending; and no one who examines the question for an hour would maintain that whatever the nature of future punishment may be, it will continue through literally everlasting ages, merely because it is pronounced an "everlasting punishment," or one to endure "for ever." Speaking of *aion*, the Greek word, rendered "everlasting" and "eternal" in the New Testament, Moses Stewart justly observes, in his *Exegetical Essays*—"The different shades by which the word is rendered, depend on THE OBJECT with which *aion* is associated, or to which it has a relation, rather than any difference in the real meaning of *aion* itself." Though, in these circumstances, the adjective "everlasting" applied to the future punishment of the wicked, could never warrant us to infer that it was, strictly speaking, endless; you have mentioned what, to my mind, is a most conclusive argument, bearing on the absolutely everlasting duration of the punishment,—"Their END is destruction." Were they ordained at some far distant age to recovery, as many conjecture, restoration would be their end, and the intervening period would be one infinitely short compared with the peaceful ages remaining for their enjoyment.

Rufus.—Then you believe that the punishment of the lost is literally unending misery?

Persis.—I believe that the wicked will depart "into (or to) everlasting punishment;" but the question now arises, WHAT IS THIS PUNISHMENT? The popular notion is, that it will be misery; to my mind this is exceedingly questionable. A man may hold that sinners are converted only by the Holy Spirit's influence; and yet, he may differ from others as to the kind of influence that is exercised. He may believe it direct; whereas I maintain it is indirect or through gospel truth; still, though he did thus differ from you and me as to the mode, it would be far wrong to assert that he denied altogether the doctrine of conversion by the Holy Spirit's agency?

Rufus.—It would.

Persis.—Well here I take the liberty of determining for myself out of God's word, not merely how long the future punishment shall last, but ***what kind*** of "everlasting punishment" it is to be.

Rufus.—But is not punishment and suffering the same thing?

Persis.—Many run into the great mistake that they are; but, let my Rufus reflect one moment. Dr. Johnson defines punishment to be "*any* infliction imposed in vengeance of a crime." Punishment is a genus, and it has many species. A fine is a punishment, so is banishment, so is imprisonment, and so is *death*, judicially inflicted. In Scripture, there are various kinds of punishment spoken of. We shall quote a few passages where the inflictions threatened and imposed are expressly called punishments; there are, however, many other judicial visitations, or punishments, mentioned, though they are not called punishments. Consider these verses:—"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity, [margin, "punishment,"] of the city." Gen. xix. 15. "Wrath bringeth the punishments of the sword—(the "sword" puts out

of existence.) Job xix. 29. "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment." Lam. iv. 6. "Sufficient to such a man is this punishment (it was church discipline,) which was inflicted of many." 2 Cor. ii. 6. Fining, as a punishment, is mentioned in Exodus xxi. 22.

When a traitor is beheaded, is he not punished? Instead of his body continuing to suffer torture, why, then it ceases to be capable of pain. Extinction of his life is his punishment. You will admit at once that by the death threatened to Adam, was meant the destruction of his body?

Rufus —That at least.

Persis.—And was it not threatened as a punishment?

Rufus.—Yes.

Persis.—Then God has threatened a punishment, which, so far from signifying continued pain, was the destruction of all physical capacity for pain, as well as pleasure. In a word, punishment may be a painful existence, or the destruction of existence, or a painful departure out of being. So that, so far from a man needing to live to be punished, he may be punished in ceasing to live—in being put out of existence.

Rufus.—But does not the fact that man is naturally immortal, whether he is a saint or a sinner, determine that the punishment of the wicked must be everlasting misery?

Persis.—Yes, IF man is naturally an immortal being, that is, if he is immortal, irrespective of character, his punishment hereafter will be everlasting misery; though, as already stated, I would not rest its literally unending duration on the qualifying term "everlasting." But did you ever question whether the natural, and therefore unconditional, immortality of man was a doctrine of inspiration, or merely a splendid fancy of the human brain?

Rufus.—Question it! no. It is a doctrine of Scripture.

Persis.—Then I doubt not, if such is the case, it can be easily established by many passages from the Bible of an unequivocal order. I doubt not you could, in a moment, give texts expressly declaring other doctrines which you have received from Scripture; for instance—that there is a coming day of judgment—that there is a hell for the wicked—that Jesus died for every human being—and that Jesus is divine;—now please to repeat to me some explicit proofs of man's immortality, be he a sinner or a saint, in Christ or out of Christ?

Rufus.—'Tis strange that I cannot recollect one.

Persis.—Are you as certain there is one, though you cannot remember it, as you are that Jesus is divine?

Rufus.—No, Persis, I am not. How singular! Have I all along been taking it for granted that the Bible affirms man is naturally an immortal being?

Persis.—You are not singular in this, for 'tis only of late that I discovered I was in the same error. There is no passage in *all* the Bible where man, as man, is pronounced an immortal creature, and the longer I reflect on my unwisdom in assuming this as a revealed fact, the more I am ashamed and confounded.

Rufus.—And is there not one passage in which man is declared to be unconditionally immortal?

Persis.—Not one, I assure you; and you may challenge all Christendom to find you one within the boards of the Sacred Volume; and yet, from the frequency with which such expressions as "my fellow-immortal"—"your immortal soul"—"your deathless spirit'—"the immortal soul," occur in religious addresses to men in general, one would suppose they were to be found on every page of Holy Writ.

Rufus.—Believe me, I never was more amazed. Have I been living in the faith of a doctrine which is not asserted in one small text!

Persis.—I fear you have.

Rufus.—But somehow I cannot escape the thought that the very fact of future punishment being called "everlasting," proves man to be immortal.

Persis.—My dear friend, do you not see, in the first place, that the words you have uttered, take for granted that punishment and suffering are the same thing, which we have discovered is not the case. A man may be punished by being kept alive in suffering, or by being put out of existence.

But, again, were it even granted to you that the words punishment and misery signified the same thing, the "everlasting punishment" or misery (as the term would then be understood) could surely, at most, be a misery to continue only so long as the man himself. If the man should not be immortal, his misery would close when the term of existence God saw fit to grant him ended.

Rufus.—Certainly, the misery must end, like the penal leprosy of Gehazi, when the man ends.

Persis.—How then could the fact of his punishment or misery being called "everlasting" prove him immortal?

Rufus.—I see now it could at most only prove he was to suffer so long as he existed; his immortality must be demonstrated from Scripture in some other way. He can only suffer literally for ever, if he is to exist literally for ever.

Persis.—You are correct. But now you will please to remember, I did not admit that punishment and misery were synonymous; I merely allowed they were so for the sake of argument. My old ground must be resumed. I maintain punishment and misery are not one; that a *literal destruction* can be denominated punishment, as correctly, and as we will yet see, as Scripturally, as the intensest agony.

Rufus.—And is it really true that man, as man is not even once styled an immortal being in all the Bible?

Persis.—Again, I assure you, not once. It may help you to come to a correct conclusion on this point, if, for a moment, we look at the only texts in which the words "immortal" or "immortality" occur. There is but one in which the word "immortal" stands; it is 1 Tim. i. 17, "The King eternal, immortal, invisible, the only wise God." In six texts, the term "immortality" is found. One of them, 1 Tim. vi. 16, speaks of God as the being "who only (ALONE) hath immortality." The rest are as follows:—Romans, ii. 7. "To them who by patient continuance in well-doing seek for glory and honor and immortality, (he will render) eternal life." Now, if these men were seeking immortality, it is quite plain that by nature they were not immortal. Surely, if they were immortal already, they did not require to seek for immortality. But they were seeking it—the acquisition of it was conditional; it was obtained "by patient continuance in well doing." Another passage is 2 Tim. i. 10, "Our Saviour Jesus Christ who hath abolished

death, and hath brought life and immortality, (or, if you please, immortal life,) to light through the gospel." Allow me to ask what death did our Lord abolish? Not corporeal death, or the necessity of undergoing it; for still "it is appointed unto all men once to die." Not the second death, whatever it be, since the abolition of the second death would be equivalent to universal salvation—a notion palpably contradicted by Holy Scripture. I humbly suggest the text declares our Lord abolished the necessity for guilty men dying the second death. They can now be saved from it—from future punishment, whatever it is, by believing that Christ, as a sacrifice, bore their sins in his own body on the tree. Hence to every sinner God is saying—"Why will ye die?" I am the more inclined to adopt this view, because the verse under examination speaks by way of contrast to the death (the necessity of undergoing which is abolished) of the "life and immortality," or the immortal life, which is attainable, as being now fully disclosed in the gospel. Did Jesus ever affirm that all men are immortal? Never uttered he the least hint in any of his discourses that such is the case; he brought immortal life, however to light; he rendered it attainable, and he showed how it was to be possessed. Jesus is God's gift of eternal life to every man. He affirmed that he gave his flesh "for the life of the world;" hence he that hath the Son hath life. Observe, it is declared, Jesus brought immortal life to light BY THE GOSPEL: it would seem to be a gospel-blessing then, to be enjoyed, of course, only on gospel terms.

The other two instances in which the term immortality occurs, are 1 Cor. xv. 53, 54. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." By universal consent, as far as I know, these verses are allowed to refer exclusively to the resurrection of the just, and I desire to turn your attention to the fact, that while the Bible assures us that the wicked shall be raised from the dead, it never declares that they are to come forth from the grave in immortality. None, save the bodies of the faithful, have such a resurrection conferred on them; and yet if the bodies of the wicked also were to be awakened from the sleep of death to immortality, there was no need always to specify this as something *peculiar* to the righteous. Invariably to represent the one class alone as rising to immortality, is nearly equal to an assertion that immortality is not the portion of impenitent men, so far, at least, as their bodies are concerned.

Rufus.—In the passage you have quoted from the Romans—"Who by patient continuance in well-doing seek for glory and honour and immortality, (he will render v. 6) eternal life"—may not the word "immortality" mean a happy immortality?

Persis.—Had the Bible explicitly declared men to be immortal creatures, then the language, "seek for immortality," would require to be explained in the sense of seeking a happy immortality; but since men whether they are regenerate or unregenerate, are never pronounced immortal, the word "immortal" must receive from us its natural and obvious sense, viz., immortal existence. Moreover, it appears to me, there is every reason to believe, that had the natural immortality of every human person been a doctrine of Scripture, the writer of the verse under consideration, would himself have qualified the term "immortality" by some such word as "happy," or "blessed," and not left us the necessity of adding to the Bible, as, in prefixing to "immortality" either of these adjectives, we would have done. Adding to the Bible, you know, is a sin from which we are warned in another part of the volume, and it is one of a highly aggravated character, since it opens the door for every perversion that a wild fancy can suggest, or a wicked heart desire.

Rufus.—After hearing what you have to deliver regarding the texts which have passed under review, I am more than ever astonished at my ignorance of their meaning up to this hour, though I have read them a thousand times. Already do I feel a debt of thankfulness to you for suggesting this most interesting subject to my inquiry, and I trust you will give me all the information in your power, so that I may be led to an accurate understanding of it?

Persis.—You need not propose such a question, my brother; it delights me to impart to you all the knowledge I possess, and to receive the communications of your wisdom and love.

Rufus.—Would it be agreeable to you that our conversation on this theme should close for the present—say till to-morrow evening?

Persis.—Most cheerfully do I acquiesce in your proposal.

BAPTISM.

The following articles are the *conclusion* of a controversy which commenced in the Examiner two years ago. They have been delayed longer than we intended. Those who wish it, can see the whole of the discussion, in vols. 3 and 4, for 1848–9, which we can still furnish, bound or in sheets.

REMARKS ON MR. GREW'S REPLY,

BY A. B. MAGRUDER.

1. Mr. Grew objects to any exhibition of the scriptural importance of baptism, because "it clearly implies, that such men as Martin Luther, Melancthon, Knox, &c.,—a host of holy men, who did not understand their duty to be immersed in water, will be "punished with everlasting destruction from the presence of the Lord and the glory of his power!!"

Now, the error of Mr. Grew in charging any such consequence on my argument, will be manifest, when the reader remembers, (what I have so often been obliged to insist upon to Mr. Grew,) the *point in dispute between us.* It is *not* whether every man who neglects baptism will be cast into the lake of fire,—but it *is*, "whether the immersion of a penitent believer in Christ is not *one* of the conditions of remission of sins, pardon, adoption as a child of God," in *this* life. It is *possible* that Luther, &c. may escape condemnation at the last day. I neither affirm nor deny anything on that point, for it is *outside* of our controversy. If I offer my *opinion*, I should hope, and rather *infer* it might be so, on the authority of that saying of James, "To him that *knoweth* to do good, and doeth it not, to *him* it is sin," and a few similar passages, which lead us to think that those who omit their duty *through ignorance*, may be excused. Luther and many others probably stand in this category. But surely,

because this *may* be so, we are not justified in encouraging men (as we *do*, by such arguments) to neglect and undervalue a divine ordinance;—men too, who, unlike Luther, know the truth, or ought to know it, when so often pointed out to them, and who therefore no longer sin through ignorance. But even suppose the consequence to be as Mr. Grew states it. Must we stultify God's word, and deny the obvious truth, to *save* any man? Nay, rather "let *God* be true, tho' every *man* a liar." Further, does not Mr. Grew hold *faith* in Christ, indispensable to salvation? How, then, does he dispose of infants, idiots and pagans? Leave them, no doubt, in the hands of Him who "will do right." So say I, as to Luther & Co.; "Let the dead bury the dead,—go thou, and preach the gospel" to the *living*. Our business is with *them*. Again, has Mr. Grew any faith in the Roman Catholic superstition, to procure salvation? Probably not; yet will he hold an opinion which "*clearly implies*" the eternal death of such "holy men" as Thomas à Kempis, Pascal, Fenelon, &c.!!" as "holy men," in his sense, as any protestants!

2. Mr. Grew denies that baptism "saves us in any other sense than *figuratively*." These are his words. Now will my intelligent friend tell us *what he* means, by a *figurative salvation*? I have never met such a phrase in any prophet or apostle, and really, I ask him, in all earnestness, if baptism ought not to be abandoned wholly, (as inconvenient and worthless,) if it only gives us the empty, unmeaning, useless blessing of "*figurative salvation*." Only think of our Lord instituting gravely, a command, which when obeyed, procured only a "*figurative*" blessing!—nay, of no real utility!! And to sustain this undervaluing, belittleing office to baptism, what passage of all others is quoted? why, I Peter: 3, 21, in which the apostle having declared, that the flood of waters "saved" Noah and his family, proceeds to declare the like figure, or (as McKnight more properly translates) the "*anti*-type whereof "even *baptism*, doth *also* now save us." Mr. Grew says this, to us, is *only figurative salvation*. Pray, let me ask, was Noah's only *figurative salvation*, too? Mr. Grew is bound to admit it, in the very face of the facts to the contrary; for the flood was the type or figure. Now if the anti-type be figurative, the type must be so, for the harmony of the figurative style requires it. Now we know that the type is the shadow; the anti-type the substance. This may be illustrated in the relations between the Paschal Lamb and the Lamb of God, (Jesus). The flood procured for Noah, *temporal* life, in the midst of his drowning contemporaries. —So baptism (the anti-type) procures for believing penitents, *spiritual* life, pardon, safety and adoption —in the midst of our perishing fellow-creatures, who will not betake themselves to this ark of salvation. Peter adds, most appropriately, "not the putting away the filth of the flesh," as some of the Jewish converts, from their habits of bodily ablutions under the Law, might conclude; but "the answer of a good conscience, by (or on account of) the resurrection of Jesus Christ." This cautionary language shows that the salvation spoken of, was not a bodily cleansing, but a *spiritual* salvation—not, however, a *figurative* salvation. Christ is our *spiritual* saviour, and Christianity a *spiritual*, not a fleshly institution. Because this is so, Mr. Grew would surely not contend that he was *only* our *figurative* Saviour!

How can baptism be "the *answer* of a *good* conscience," I ask your intelligent correspondent, if, as he affirms, "no man is qualified for baptism, who is not *previously* regenerated?" What! one "*regenerated*," "in Christ," "a child of God,"—a member of Christ—his sins all *forgiven*, and yet with an *evil* conscience? Can this be so? If *baptism* be, or procure for us, "the *answer* of a good conscience," there is no "good conscience" without it, or until *after* baptism, or else the language is unmeaning. And yet Mr. Grew has his "*regenerated*" Christian, with a *bad* conscience! His sins forgiven, and yet his conscience defiled! Mr. Grew gives "the answer" *before* baptism,—Peter gives it *after* baptism. Reader, choose between them! In short, Mr. Grew prescribes baptism to the *Christian* —to the regenerated, whilst Peter prescribes it to believing, penitent *sinners*. Peter says, in Acts 2: 38, to *believing* enquirers, to those who were '*pricked* in their hearts," "*Repent*, and be baptised, every one of you, in the name of Jesus Christ, *for the remission of sins*." I say, amen!

3. One other point, and I am done. Mr. Grew says, (quoting Mark, 16 c. 16,) here Christ *separated* faith and baptism as essential to salvation, resting final eternal condemnation *on unbelief only*." The reply to this is obvious, on slight reflection. Christ said "He that believeth, *and* is baptized, shall be *saved*." This is the *promise*. He adds—"He that believeth not, shall be damned." This is the threat. The objection Mr. G. urges, is, that had the Master intended to make the neglect of baptism as well as faith, essential to condemnation, he would not, in the latter clause above, have "*separated*" them, i. e. he would have said: "he that believeth not, *and is not baptized*, shall be damned." Now, *how*, I ask, had the Saviour used this language, could the *baptized unbeliever* be justly condemned? To ensure condemnation under such a law, the offender must be not only an *unbeliever*, but *also unbaptized*. A *baptized infidel* must have escaped all punishment, however profligate, and baptism would thus have become a door of escape to all evil-doers. He of whom it was truly said, "never man spake like this man," never committed such blunders. Having promised salvation (not "eternal," as Mr. Grew supposes, but pardon, forgiveness, and remission of sins in the present life) on condition of faith and obedience to a certain *positive*, not moral law, it was enough to say, that the *unbelieving*, whether baptized or not, should be condemned, or should *remain* condemned; for He himself says elsewhere, "He that believeth not, *is condemned already*."

In conclusion: It must follow from these premises,

1. That the baptism of penitent believers, being one of the conditions of salvation from sins and the burden of a guilty conscience, none who have neglected it through ignorance or design, are pardoned, or *in* Christ, or regenerated, or saved, i. e., in a *saved state*, however sincerely they may be persuaded to the contrary.

2. That, as "without faith, it is impossible to please God," none of those who *have been* immersed, repudiating and condemning at the time, the scripture doctrine of remission of sins through baptism, have pleased God, for "whatsoever is *not of faith*, is *sin*;" consequently all such, (if there be any,) ought *now* to "obey from the heart, that *form of doctrine* which is delivered to them." See Rom. 6.

3. That it is of the first importance in all pub-

lic exhibitions of Christian doctrine for the salvation of sinners through the gospel, to set forth, as well the scriptural import, design and position of baptism as of faith and repentance; and that the pulpit and the press which discourages or omits this duty, is, in so far, in error; and contributes to do mischief instead of good.

4. That as Jesus said, "Ye are my friends, if ye *do* whatsoever I *command* you," and, "He that hath my *commandments* and *keepeth* them, he it is that loveth me," it is peculiarly becoming in those who are looking for, and love the appearing of our Lord, to *examine themselves*, and see whether they are *in the faith*, that they may, if need be, amend their ways, and stand complete in his will, so that they be not ashamed before him, at his coming and his kingdom.

May we all love and obey *the truth* for its own and the Lord's sake. Amen.

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Response, by Henry Grew.

So far from objecting to any "exhibition of the scriptural importance of baptism, because it clearly implies, that such men as Martin Luther," &c., will perish everlastingly, I remarked that "We must not shrink from the scriptural investigation of a tenet *although it clearly implies that such men as Martin Luther*, &c.," will so perish. I hope that, by the grace of God, I am no more disposed to "stultify God's word, and deny the obvious truth to save any man" than is Brother Magruder. Such a consequence, however, ought to lead to a close examination of the tenet, whether it is "God's word" or not. It appears that it has had some salutary effect of this kind, for my friend now *changes his position, and avoids the consequence.*

He now takes the position, that immersion is "*one* of the conditions of remission of sins, pardon, adoption as a child of God *in this life*."

In his former article, after quoting sundry passages, he remarked, "I submit it to Mr. Grew and the candor of the reader, if this testimony from holy writ does not establish the position beyond doubt or question that "*baptism is essential to salvation.*" Bible Ex., vol. iv. p. 165. There is no limitation to "*this* life." P. 141, vol. iii. Immersion is represented to be essential to "claim entrance through the gates into the City." Does not this refer to salvation *beyond* "this life?" P. 148, Mr. M. remarks, "Dr. Thomas maintains, that 'repentance, *immersion* and holiness, are indivisibly essential to salvation *in the kingdom of God.*'" Mr. M. endorses the sentiment. On the next page, citing Luke 7: 29, 30, he asks, "Does not this passage necessarily imply their (the unimmersed's) exclusion from the kingdom of God?" Is it not a necessary "consequence," from these premises, that when the Son of Man shall come in his glory, and "say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," the unimmersed, whatever their characters may be, will be excluded from the kingdom of God?

It is honorable to my brother Magruder, that he finds his foundation shaking, and steps off to something firmer. I hope that he will still proceed and very rationally conclude, that if ignorance on the subject of Christian baptism, may not exclude penitent believers in Christ from the fellowship of *God and the Lamb* in the *perfect* kingdom, that it should not exclude them from the fellowship of *imperfect* saints in the *imperfect* church on earth.

Br. M. remarks, "But surely, because this *may* be so, (i. e. holy men referred to, may be hereafter saved,) we are not justified in encouraging men (as we do by such arguments) to neglect and undervalue a divine ordinance," &c. If Mr. M. thinks that *he* does so, *by admitting truth*, I do not. It is the consequence of *error* we are to deprecate. The fact that many penitent believers in Jesus Christ, whose lives have been consecrated to his service, shall be saved, though they have erred on the subject of immersion, gives no encouragement to those who wilfully neglect to ascertain their duty in respect to baptism, or to those who neglect to do their duty when they know it.

I hold no opinion of the Roman Catholic Church, "which *clearly implies* the eternal death of such holy men as Thomas à Kempis, Pascal, Fenelon," &c.

Our friend makes some unwarrantable remarks on my representation, that the "figure" of baptism saves us only figuratively. I ask still, whether a "figure" saves *really* or *figuratively?* Did it *really*, or only *figuratively* save Ananias and Sapphira, Demas and Simon Magus? He concludes, that if it does not save *really*, it ought to be "abandoned wholly, as inconvenient and worthless." He may as well conclude the same respecting the Lord's Supper. The ordinances of Jesus Christ are not "worthless" because they are figurative, or emblematical of salvation, and of the means by which salvation is obtained. "Blessed are they that do his commandments," whether figurative or otherwise. All manifest the truth.

On 1 Peter, 3: 21, it is asked, "was Noah's only a figurative salvation?" I reply, that it was only such, *so far as baptism is compared to it.* There was indeed a *real* salvation *from the flood*, but this salvation in the ark was a *figure* of the salvation of the redeemed in Christ. Baptism is a "like figure" to *that* figure. The family of Noah, though *really saved from the flood*, were not then really saved in Christ from eternal death. Of this salvation, their salvation in the ark, was only a figure. So, in the "like figure" of baptism, men are only figuratively saved. "Anti type" is indeed a *literal* translation. Our version, however, gives us the true idea; for that baptism is "*the substance*" of that salvation of which the salvation in the ark was a type, is manifestly false, and a palpable absurdity. The substance of that salvation is our actual eternal salvation in Jesus Christ, which many who have been baptised, will never attain. If Mr. M. is surprised at my considering baptism to be only a figure of this glorious salvation, he is assured that I am no less astonished that he should consider it "the substance." In baptism we are planted "*in the likeness* of (Christ's) death." The ordinance is figurative of the death and resurrection of the Son of God, and of our dying to sin and rising to newness of life. But, alas! the reality does not always accompany the figure.

Mr. M. affirms that "baptism procures for believing penitents, *spiritual* life, pardon, safety and adoption." Consistently with this view, he represents that, until the believing penitent is immersed, he is neither "regenerated," nor "in Christ," nor a child of God, nor are his sins forgiven! He exclaims, "What! one regenerated, in Christ, a child of God," &c., "and yet with an *evil* conscience?"

Inferring most illogically from the fact that baptism is "the answer of a good conscience towards God," that believing penitents must have an *evil* conscience until they are baptized! According to Mr. M., *believing penitents* are unregenerated, out of Christ, unpardoned, and children of the devil. Truly, this is a marvellous nullification of the virtue of repentance and faith, in order to magnify baptism! If believers in Christ are out of Christ, if penitent sinners are not regenerated and forgiven, I have yet to learn the first principles of the oracles of God. Repentance is a holy change from the love and practice of sin to the love of God, and the keeping of his commandments. It is the *effect* of regeneration, or being begotten of God. The penitent "cannot sin, *because he is born or begotten of God.*" 1. John, 3: 9. This proves that regeneration *precedes* repentance. So of faith; the Spirit has recorded, that "Whosoever believeth that Jesus is the Christ (i. e., with the heart, unto righteousness) is born (or begotten) of God." 1. John 5: 1. If men repent and believe without this divine renewing by the Holy Spirit, then such renewing is unnecessary. The very work for which this renewing is needful, is *previously accomplished*!

Mr. M. remarks, that "If baptism be or procure for us 'the answer of a good conscience,' there is no good conscience without it," &c. So he concludes that "Mr. Grew has his *regenerated* christian with a *bad* conscience!" Mr. M.'s error consists in his unwarrantable inference from the fact of baptism being "the answer of a good conscience," that *nothing else* can be the answer of a good conscience without it. Peter's words imply no such thing. I affirm that every act of obedience to the divine commands is the answer of a good conscience towards God. Repentance, and faith in the Lord Jesus, which Mr. M. acknowledges should precede baptism, are both answers of a good conscience. According to him, the holy men we have referred to, lived *all their lives*, and died with a *bad* or *evil* conscience. Yet, he says, they "may escape condemnation at the last day." How can this be? Which is most marvellous, brother M., that men should be saved *here*, without a good conscience, or that they should be saved hereafter without it? Or rather which is most marvellous, that "*penitent believers*" should be saved, who, through ignorance of duty, have not a good conscience *in respect to baptism*, or that men should be saved hereafter, who have no good conscience in *in anything*.

To the holy command to all believers to be immersed, I say with Br. M., "Amen."

All that Mr. M. has written on my remark, of the Saviour separating faith and baptism, *as essential to salvation*, is nullified by the fact, that if our blessed Lord had not intended the separation advocated, he would have said, not as Mr. M. states, "He that believeth not and is not baptised, shall be damned," (which might not condemn the baptized unbelievers, though I question it,) but, he that believeth not, *and* he that is not baptized, shall be condemned. However it may be with Mr. M., *our Lord* would have had no difficulty in expressing the sentiment without "blunders."

It appears from the second concluding inference, that our friend, after all his magnifying of the importance of baptism, considers that *even this*, with faith in Christ, and repentance towards God, is insufficient for salvation, without believing that remission of sins is obtained only through baptism. He is consistent. Only let him go on with his principle to its legitimate extent, and he will see its fallacy. He must make the admission of *everything* which he believes to be truth, *essential to salvation*. His argument, "Without faith it is impossible to please God," will equally apply to numerous other points on which those whom he fellowships, dissent from him. This fellowship happily, subverts his principle.

To the final remarks, I add a cordial Amen! God grant that the professed followers of the Lamb may "examine themselves, and see whether they are in the faith." O, that we may indeed stand complete in all the will of God, that we may not be ashamed before our blessed Lord, at his coming.

FROM A. G. CASE.

BR. STORRS,—The Bible doctrine of Immortality is beginning to dawn upon the minds of a few in this place. Some worthy and influential Christians have quite recently commenced to investigate the subject, and seem to be inclined favorably toward it. One member of the Congregational church (a prominent member too, and I believe a most excellent Christian,) has, within the last four weeks, fully embraced the doctrine that the dead are "asleep," and that "yet a little while and the wicked shall not be." I think, according to present appearances, that the seed of divine truth upon this glorious subject is taking root here. My prayer to God is that his name may be glorified, and the truth established with his people.

A. G. CASE.

West Greenville, Pa., June, 1850.

BIBLE EXAMINER FOR 1849.—Since our "*offer*" to send the Examiner for that year, "*without charge*," to any who would send us their Post Offiee address free of expense, we have sent off *two hundred* sets to order. We are glad of this, and hope as many more may be called for, as we can furnish them still at the same rate; and we shall be happy to have others do as some have done, *i. e.* order the Examiner for *this year* also, and send a dollar for it. But if any cannot do that, let it not hinder their sending for last year's, as we have offered. We are happy to send them, believing they will do good, and be a gratification to those who receive them. We thought of giving extracts from letters received on this matter with the expressions of gratification in relation to the defenee we have been enabled, through the mercy of the Lord, to make of the grand truth—"*Immortality only through Christ*;" but, they are so numerous, that we cannot insert all, and a selection, we fear, would be injustice to others.

POST OFFICES.—Many are the complaints of the neglect of Post Offices to deliver papers to subscribers. We know the fault is not ours, and we have detected, in some instances, the carelessness at the office where our paper is sent, and compelled them to produce the papers which they had stoutly affirmed had not arrived.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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"ON THE IMMATERIALITY OF THE SOUL,"

Or, Man entirely dependant upon his organization for all his mental and moral powers.

BY THOMAS READ.

(Continued from page 118.)

Besides the other properties of the "immaterial soul," it is represented as intangible. We cannot see it, we cannot hear it, we cannot feel it, we can neither smell nor taste it. Indeed it is impossible to form any definite conception of its existence; and as such a being was never thought of, or dreamt of, 250 years ago; nor would it then, if the Scriptures could have been wrested so as to foster the notion of natural immortality, the sooner it is consigned to its former oblivion, the better for religion, for reason, for science, and for the truth of God. Mr. Luther Lee says, such is its intangible nature, that matter cannot touch it; and God cannot destroy the soul by an exertion of power upon it! If he meant that the soul is immaterial, and has no separate being, we might perhaps concede, that to destroy such a thing, would involve a contradiction, and therefore it might be impossible. But if he believes that it is a creation of God, then it must be easier to destroy than to create, and God is not only able to destroy the soul, but he says of him that worketh on the day of the atonement, that same soul would he destroy. But Christ says, that God *is able* to destroy the soul. To which agree the words of the prophets; "The soul that sinneth, IT shall die," and "He spared not their souls from death." But who are ye, that would limit the Holy One of Israel—that practically deny his omnipotence! This intangible chimera of immateriality, is worse than the poor man's flea, when he put his hand upon him, behold he was not there! Hamlet's ghost was visible, but this intangible phantom can neither come in contact with you, nor can you come in contact with it. Hence its wonderful facility in evading arguments. But these reasoners upon immateriality, by substituting their vain philosophy for the oracles of God, have at least proved that "the wisdom of this world is foolishness with God."

But to make, to create, means to combine; to arrange in order; to mould into form; to organize; to cause to exist. But how can an "immaterial soul" be made? If it be made, it must be made out of something that did exist before; or out of something that did not exist. If made out of something that did exist, it was altered and endowed with various faculties. It was therefore compounded, not simple, and therefore liable to be altered again, to be dissolved; and therefore it, the created soul, *is mortal*.

If you say that it was not altered, then we say it was not made, and must have been eternally endowed with reason, will, and the affections, and therefore it cannot be susceptible of change or progress. And thus you arrive at the pagan dogma that all our ideas are reminiscences of something that has occurred in some pre-existing state of being.

Again, if made of something that did exist, would it not be more in accordance with God's customary mode of working, to have at once endowed that something with moral and mental powers, rather than turn that something into nothing, or that some matter, into no matter, thus making it immaterial, and then endow it with moral powers; when for the reception of such endowment it was better adapted in its primative state? But if you say it was made out of something that did not exist, or called out of blank nothingness; then God added the faculties it now possesses, and therefore these faculties can be taken away. A man may become deficient of memory, sight, or even consciousness, and if one part of the "immaterial" soul can be lost, all may be lost, the whole consigned to blank nothingness again, and so immateriality does not confer immortality.

The beasts too have living souls, and as beasts think, choose, and love, according to the immaterialist's mode of reasoning, they too have immaterial souls, and are immortal? We cannot allow you to shrink away from this conclusion, unless you abandon the idea of immateriality altogether. But some affirm that the "immaterial soul is a part of the Deity;" which involves the idea that God is divided, a part of God sins, and a part of God is cast into hell. Thus immateriality and blasphemy are very nearly allied. Father forgive them, for they know not what they say.

Three of the attributes which God claims exclusively for himself, are Invisibility, Immortality, and Immutability. All of these the immaterialists claim for the human soul!! "I have said ye are gods; . . . but ye shall die like men."

Such are some of the difficulties, contradictions, and absurdities, which naturally grow out of the unphilosophical and unscriptural doctrine, of the immateriality of the human soul. And thus it is proved to be the legitimate daughter of the mother of harlots, and abominations of the earth, who in this doctrine has caused all nations to drink of the wine of the wrath of her fornication, denying that Christ is our life, and deifying the human soul. Is not this doctrine justly entitled to be branded on the forehead with the name MYSTERY?

We think that it may safely be asserted that nine-tenths of those who believe in the natural immor-

tality of the human soul, are practically and truly materialists. They believe that the soul, when it leaves the body, assumes a sort of etherial body, or spiritual body, or some say, a body of light. The legitimate conclusion from which is, that the resurrection is past already, and they need not look forward for another resurrection. Indeed, this class think and speak very lightly of the resurrection. The Bible records but two states—this world, and the world *to come*; and but two bodies, the present animal body, or soul-body; and the resurrection-body, or spirit-body. Such believers are affectionately implored to come back to their bibles, lest their enemies should appropriately class them with Professor Bush, A. J. Davis, of Poughkeepsie; or Emanuel Swedenborg.

Indeed the only remedy for these fanciful fables, is to admit the scriptural exposition, that the whole compound nature of man was formed of the dust of the ground, with nothing super-added to the perfect organization, but breath to cause it to live. That the soul cannot originate a single idea, nor hold any intercourse with external nature, independently of the bodily organs.

In opposition to this simple and uncompounded phantom of immortality, we find that every thing in the vegetable and intellectual world, from the lowest vegetable in nature, up to the highest created intelligence, *is material, and is organized.* And as a general rule, the more complicated and diversified the organization, the more numerous and higher the functions and developements. That "man is much better than the fowls," because he has a superior organization, giving him a superior nature. Dust, in its primitive particles, is undoubtedly more simple and uncompounded, than the living body; but is it better fitted to develop mind, and glorify God? Indeed the body, by chemical analysis, can almost be brought back to its simple and uncompounded state. Does this improve it? Away then with such terms, as implying superior excellence!

All that God has made, of which the finite mind can form any adequate conception, is made of matter; and there is a beautiful gradation running upwards from the inanimate vegetable to the angels of God who do his pleasure, hearkening unto the voice of his word.

Amid the wild and varied exuberance of nature we find no waste of power, no waste of skill. In all organzied beings, every organ, every function that we can fully trace, and fully comprehend, has its appropriate use; and is admirably adapted to promote the progressive perfection of the creature. We are so accustomed to the beauties of nature, and the skill manifested by the Divine Author, that we cease to be astonished, when the tree, deprived of its vesture and apparently of its life, by the wintry blast, becomes animated by the balmy breath of spring, and puts on its beautiful foliage; then the blossom, and after that the ripened fruit. Nothing superfluous, nothing deficient. Why does the tree put forth its leaves, inhaling carbon and exhaling oxygen?

Because God has endowed it, material as it is, with these faculties, and these are necessary to its growth and production. What mean these lovely blossoms that so sweetly manifest the wisdom and goodness of God? and are so admirably calculated to call forth our admiration. They toil not, they spin not; yet Solomon in all of his glory was not arrayed like one of these.

"But who can paint
Like nature? Can imagination boast,
Amid its gay creation, hues like her's?
Or can it mix them with that matchless skill
And lose them in each other, as appears
In every bud that blows?"

But why so fragrant, so beautiful, so attractive? Because God hath made it necessary for the perfection of the fruit and seed, that the pollen dust should be carried from the anther of the one to the pistil of the other; and the insects, while following their natural instincts, attracted by their loveliness, sip the nectar for themselves, and carry the pollen dust from flower to flower, to perfect the embryo fruit. Whence this diversity and whence this perfection? All from the perfection of their organization. Again if we slip a scion from one tree, and ingraft it into the branch of another, the same identical sap that would have produced one species of fruit; passing through another system of tubes, and fibres, produces an entireiy different fruit from the other branches. Why is this? The difference in the organization of the scion from that of the supporting stem has produced the different result.

Ascending the scale, we find beings more highly organized, and endowed with higher capacities, into whose nostrils has been breathed the breath of life, and hence they have become living souls, which are flying in the atmosphere; gliding in the streams; and moving upon the face of the earth. What do we now find? More complicated and admirable organizations; developing the superior powers of life, will, sight, hearing, instinct, reason, feeling, thought, memory, and indeed almost all the phenomena of the human mind. And if they have less of reason than their nobler masters, they possess more instinct, more acuteness of vision and hearing, and in many respects a stronger and more enduring muscular fibre. Still all is material. The heat, the light, the air, and the electricity, that cause their several organs to develope their functions; all, all, are material, and the more complex and intricate their organs, the greater their perfection. Without the organs of mind and sense, there can be no developement of mind and sense. So true is this, that indeed the peculiar characteristics of the mind of an animal, can be learned even from the external features; particularly from the relative size and situation of the volume of the brain. The science of phrenology is an induction from these facts; and is wholly based upon the materiality of the organs of the soul. As soon as these organs are dissolved, or materially deranged, their appropriate functions necessarily cease. This ought not to be the case, if there were a principle, an abstract "immortal and immaterial soul," that could develop the powers of life without organization. But if there be no such principle—and there certainly is none—then shines the wisdom and power of God conspicuously in the construction of the living organism. But if there could be such an "immortal, independent, immaterial principle," then for all the purposes of life and happiness, their fearfully and wonderfully wrought frames would be superfluous! "Shall the the thing framed say of him that framed it, He had no understanding?"

"Let no presuming, impious railer tax
Creative wisdom, as if ought were made
In vain, or not for admirable ends.
Shall little, haughty ignorance, pronounce

His works unwise, of which the smallest part
Exceeds the narrow vision of her mind?"

We ascend now to the nobler creature, man. Formed by the same hand; moulded of the same materials, the dust of the earth; animated by the same spirit of the breath of lives; in what consists the superiority or difference between him and the beasts of the field?

1. God has given to man a more complicated and diversified organization; which imparts to him more numerous, and superior faculties; a superior mind.

2. He has the gift of speech, and was created in the image of God.

3. He has a moral nature, and therefore responsible and accountable. A subject of praise and blame; of reward and punishment. He is a being for whom the Son of God has died, a candidate for immortality. He will be raised from the dead at the second coming of Christ.

He resembles the animals in these particulars.

Both are material,—Both are mortal,—Both have living souls,—Both have spirits,—

And both alike are entirely dependent upon their organization for all their mental phenomena. Although there is a great difference in these three great natural organized orders of nature; and they are widely separated from each other as a class; yet they meet and overlap at their extremities: so that the highest of the vegetable class, is superior to the lowest of the brute; and the highest of the brute is superior to the lowest of men. And pray were in the series does "immateriality" and "immortality" begin, and where is the dividing line? As they cannot be predicated of the one, so they cannot be predicated of the other.

[TO BE CONTINUED.]

THE END OF THIS AGE.

In the following article Br. Jones developes his subject by texts of scripture and comments. To aid the reader, and to avoid repetitions, we have numbered each of his texts from 1 to 21; and also numbered our reply to correspond; so that it can be seen at once to which part of Bro. Jones' article we are replying, as the figures correspond at the commencement of each paragraph. Hence the reader can go through the whole of his article before looking at our reply, or he may read the corresponding paragraphs together. Each paragraph is, in fact, a separate article.

CHRIST'S SECOND ADVENT, GENERAL JUDGMENT, AND END OF THE WORLD,

Scripturally described as but one period of time.

BY HENRY JONES.

1. Ps. 97: 1—3. "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof; clouds and darkness are round about him, righteousness and judgment are the habitation of his throne; a fire goeth before him and burneth up his enemies round about."

Here the enemies of the Lord are represented as burnt up by the fire of the Lord at his coming to "reign" on "his throne" of "judgment," when also the "earth" and its "multitudes" (glorified of course,) are to "rejoice" and "be glad." How then can there be a millennium, probation, or any such thing *between* these several great events?

2. Isa. 66: 15, 16. "For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire, for by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many."

In this passage the rendering of God's "anger with fury, fire and sword" in his dealing "with all flesh," and in slaughtering "many," (or all the wicked,) are set forth, as all taking place when "the Lord will come," apparently showing that these great events of the judgment and end of the world, are none of them to be delayed after the Lord's coming.

3. Dan. 7: 9, 10. "I beheld till the thrones were cast down and the Ancient of days [Christ] did sit ["in judgment"] &c. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him [at his coming,] thousand thousands ministered unto him, ten thousand times ten thousands stood before him, the judgment was set and the books were opened."

Surely the "fiery," general and final "judgment" could not be more vividly described than in this passage, and yet it is at Christ's coming to "sit" on "his throne," and not at any later time, seeming to foretel the end of the world at Christ's second advent, and not a thousand years afterward.

4. Dan. 7: 21, 22. "I beheld, and the same horn [antichristian power] made war with the saints generally] and prevailed against them [keeping] them under] until the Ancient of days came, and judgment [final] was given to the saints, and the time came that the saints possessed the kingdom."

According to this, the saints are to have their promised "judgment" and "kingdom," at Christ's second coming, and only at that "time." And surely, they can enjoy no millennium at any time while a wicked power is warring and prevailing against them," as we here see, it will, till the final "judgment."

5. Mal. 3: 1—5. "The Lord whom ye seek shall suddenly come to his temple, [or, temple of the new earth,] &c. But who [of his enemies] may abide the day of his coming [to judgment,] &c. And I will come near to you to judgment, and I will be a swift witness against the sorcerers," &c. [or the wicked generally.]

This "swift" and "sudden" coming of the Lord "to judgment" against the wicked, which "day" they cannot "abide;" seems wholly to discountenance the idea of their having further probation afterward, or even a resting place in their graves, for should they be so spared, they could, in a manner, "abide the day of his coming."

6. Mal. 4: 1—3. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, &c. But unto you that fear my name, shall the sun of righteousness arise [Christ's second coming,] with healing in his wings, &c., and ye [saints] shall tread down the wicked," &c.

This glorious coming of Christ to give his saints victory over their enemies, is here joined with "the day" of their being "stubble," and burnt "up," "root" and "branch," according to which, it seems they can have no probation, slumbering in

their graves, nor existence whatever, after being so utterly destroyed at Christ's second coming.

7. Mat. 13: 30. 39. "Let both [tares and wheat] grow together until the harvest, and in the time of harvest, I will say to the reapers; Gather ye together first, the tares, [the wicked] and bind them in bundles to burn them, but gather the wheat [the saints] into my barn, ... the harvest is the end of the world, and the reapers are the angels," &c.

According to these verses and connexion, the wicked are to dwell together with the saints on earth "till the end of the world," which seems to leave no place for a millennium till then. Also, at the same time of the saints being saved or gathered, &c., the wicked are to be "cast into a furnace of fire," (vs. 42.) to be burnt up as chaff, or as in the second death, (Rev. 20: 14, 15,) which leaves the wicked no further tarrying on earth of any kind, after the angels coming to "the harvest," which "is the end of the world."

8. Mat. 24: 50, 51. "The Lord of that servant [or of sinners not ready] shall come in a day when he looketh not for him," &c, "and shall cut him asunder and shall appoint him his portion with hypocrites, there shall be weeping and a gnashing of teeth."

Here Christ's coming, and his appointing the wicked their final "portion," are represented as too much, at the same time, to admit of their being a thousand years apart.

9. Mat. 25: 10—12. "And while they [the "foolish," or wicked] went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open unto us, but he answered and said unto them, Verily, I say unto you, I know you not."

By this, it appears that when Christ, the heavenly Bridegroom, shall *come* to take his bride, he will, at the time of his coming "shut the door" against the foolish, so that not one of them can have probation, or further opportunity to prepare for heaven afterward.

10. Verse 19. "After a long time the lord of those servants [Christ] cometh and reckoneth with them." Vs. 21. "His lord said unto him, [who had doubled his five talents] well done thou good and faithful servant, &c., enter thou into the joy of thy lord." Vs. 24. "Then he which had received the one talent, came and said," &c. Vs. 26. "His lord said unto him, thou wicked and slothful servant," &c. Vs. 30. "And cast ye the unprofitable servant into outer darkness," &c.

By this whole parable, it appears that at the very time of Christ's coming, he will "reckon with" his "servants," both saints and sinners, so near together, giving to each class their final reward, that none of the wicked will have further probation, or opportunity afterward to make a better improvement of their talents received.

11. Vs. 31. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory, and before him shall be gathered all nations." Vs. 34. "THEN shall the King [Christ] say to them on his right hand, come ye blessed." Vs. 41. "THEN, shall he say to them on his left hand; Depart from me ye cursed," &c.

The word "THEN," occurs five times in this parable, each appearing to show expressly, that, at Christ's second coming, both the righteous and the wicked will receive their final reward together, so as to make it impossible for there being either a millennium for the righteous, or any probation for the wicked, anywhere between the coming of Christ, and the literal end of the world.

12. Mark 12: 9. "What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, [the wicked] and will give the vineyard [the earth] to others," [or to the saints.]

From this, it appears, that Christ as the rightful Lord of the earth, "will come" and actually "destroy" the wicked out of it finally, quite as soon as he will give the same to his saints, because both these great events are to be when Christ "will come," instead of his thus dealing with the wicked a thousand years afterward.

13. Luke 3: 16, 17. "John answered and said," &c., "one mightier than I cometh," &c., "he will gather the wheat" [the saints] "into the garner, but the chaff he will burn with fire unquenchable."

The final burning up of the wicked as chaff, is here just as much represented to be at Christ's coming, as is the saints' being gathered, &c., in the day of his coming.

14. John 5: 28, 29. "The hour is coming in the which ALL that are in the graves shall hear his [Christ's] voice, and shall come forth, they that have done good to the resurrection of life; and they that have done evil, to the resurrection of damnation."

The natural understanding of this declaration of Christ, certainly is, that the final resurrection of both saints and sinners, will be so near together as to come within the limits of a single "hour," cutting off all possibility of there being either probation or a millennium between them.

15. 2 Thess. 1: 7—10. "The Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, &c., when he shall come to be glorified in his saints."

In this prophecy, the "everlasting destruction" of unbelievers, is spoken of, as Christ's *first* work at his coming, and the glorification of his saints next. This makes it appear at least, as though there will be no thousand years after Christ's coming before the wicked will have their final doom, at the end of the world.

16. 2 Thess. 2: 8. "And then shall that wicked [or Satan] be revealed [or seen personally,] whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming."

If then "that wicked," including Satan and all his, shall be thus *consumed* and *destroyed* by Christ, at the very time of his "coming," how can any of them be spared for a destruction or judgment for a thousand years after Christ's so coming to do this work?

17. Jude, vs. 14, 15. "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," &c.

According to this passage, Christ's final judgment executed "upon ALL," is to be at his coming only, and not upon the largest part of them some thousand years after his appearing.

18. Rev. 1: 7. "Behold he cometh with clouds [clouds of heavenly hosts,] and every eye shall see

him, &c., and all kindreds of the earth shall wail because of him. Even so, amen."

From, this, it appears, that the final wailing, or doom of the unbelieving, will be, when Christ shall "*come*," "and every eye shall see him," (including the wicked dead raised up, of course,) and when, according to the preceding verse, the saints are to become "kings and priests" unto God, &c.

19. Rev. 10: 5, 6. "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware, &c., that there should be time no longer."

If then there is literally "time no longer" after Christ's first glorious appearance on earth, how can there be enough more to make a millennium, or any such period of time afterwards?

20. Rev. 11: 18. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward, unto thy servants, the prophets, and to the saints, &c., and shouldst destroy them [the wicked] which destroy the earth."

Here it is apparently shown, that "the dead" generally, are to "be judged" and the wicked "destroyed," at the very "time" when "the saints," &c., have their "reward," without any special period of time between them.

21. Rev. 20: 15 and 21: 1. "And whosoever was not found written in the book of life, was cast into the lake of fire. And I saw a new heaven and a new earth, &c. And I, John, saw the holy city of New Jerusalem coming down from God out of heaven," &c.

In this vision the final doom of the wicked is seen, even previous to any happy state of the saints on earth, though the whole connection seems naturally to show that the judgment of both classes will rather be together, and at Christ's coming with the final end of this world. HENRY JONES.

New York, May, 1850.

REPLY BY THE EDITOR.

1. "Psa. 97: 1—3." In order for this text to prove what Bro. J. intends, it must be assumed that *all* persons, whether they ever heard of God or not, are His "enemies;" and also that *all* God's enemies are "burnt up" at the second advent of Christ, or at "the Lord's coming to *reign*," &c. Now the context will not allow this construction; for the previous Psalm directs to "say among the *heathen* the Lord reign*eth*:" His "reign" is then established; and it is at a time when "the world shall be established that *it shall not be moved*." It is also commanded, in the previous Psalm, "Declare His glory among the *heathen*, his wonders among all people." That the "*multitudes*" called to "be glad" that "the Lord reigneth" are the "*glorified*," as Bro. J. assumes, we can by no means grant; the language itself forbids it. It is "the multitudes of the *isles*"—not the multitudes in the New Jerusalem. The "enemies" of the Lord that are burnt up at that time, are clearly defined in other parts of the scriptures. They are ungodly rulers, or bodies of rulers, that have tyranised over the inhabitants of "the earth," whether civil or ecclesiastical, with their wilful adherents. But more on this point as we proceed.

2. "Isa. 66: 15, 16." Br. Jones' construction of this passage is inadmissible; for though it is said "The Lord will plead with *all flesh*," it is not said he will *slay* all flesh, but only that "the slain of the Lord shall be *many*." And the context shows that there are "left of the nations;" for it is added, "I will gather all nations and tongues; and they shall come and see my glory—and I will send *those that escape* of them * * * to the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles." This is *after* the Lord had "slain many," at his coming. This scripture then does not sustain Bro. J. in his conclusions.

3. "Daniel 7: 9, 10." If the "Ancient of Days" here is "Christ," as Bro. J. assumes, who is the "one like the Son of man" that "came with the clouds of heaven, and came *to* the Ancient of days, and they brought him near *before* Him?" "Surely," here is a clear distinction between "Christ" and "the Ancient of days." As to this scene being the "final judgment," that may be doubted. It is the judgment on the "fourth beast." But that beast, like all others, represents a dynasty, or *body of Rulers*, and not the people who have been "stamped with the feet" of those wicked and oppressive dynasties. Besides all this, it is at that time the Ancient of days gives to the "one like the Son of man, dominion, and glory, and a kingdom, that *all people*, nations, and languages, should serve him:" v. 14. Surely here are strong evidences that there are "left of the nations" after the judgment of the fourth beast by the Ancient of days.

4. "Dan. 7: 21, 22." We agree with all Bro. J. says on this text, with the exception of the word "final." Leave out that word, or add, after judgment, "on the fourth beast," and we are agreed.

5. "Mal. 3: 1—5," Bro. J.'s conclusion that the "temple" here spoken of is "*the new earth*" seems to be without any foundation. The Lord comes to a place where there are wicked men. Truly Bro. J. will not contend such will be on "the new earth." The "judgment" here spoken of seems wholly confined to the "*sons of Jacob*," v. 6: and yet they are "*not consumed*" by it, v. 6. And by this identical judgment they are called to repentance, in complying with which God promises to "pour" them "out a blessing." And it further seems that after this visitation "the offering of *Judah* and Jerusalem shall be pleasant unto the LORD, as in *the days of old*, and as *in former years*." All this seems to teach entirely another doctrine from that of Bro. J.

6. "Mal. 4: 1—3." The great difference between

Bro. J. and ourself on this text is, as to *the time* here spoken of; most assuredly "*all the proud*," &c., are not "burned up root and branch" till after Satan is loosed out his confinement, at the end of the thousand years; for we read, at that time fire came down from God out of heaven, and devoured a number like "the sand of the sea." But we will not enlarge on this text now.

7. "Mat. 13: 30, 39." In this portion of Scripture our Saviour clearly defines what "children of the wicked one" he is speaking of. The "good seed," or "children of the kingdom," are *first* sown. The tares, *darnel*, bastard wheat, or "children of the wicked" are *afterwards* sown "*among* the wheat," which shows that it is a *specific class* of the wicked, and not all unregenerate men; for the field itself is the *kosmos*—"the world" that "God so loved as to give his only begotten Son, that whosoever" of them "believeth in him might not perish but have everlasting life." In *this* "*field*" the "Son of man sowed the good seed," and "*among*" this good seed "the devil sowed *darnel*"—bastard wheat—hypocrites, and all false professors, who have ever been a *scandal* to the church of Christ; but at "the end of the *aionos*"—*the age*—the season of the absence of the Son of man—he will return and separate all this ungodly class from "among" his true followers, and cast them into intolerable tribulation, symbolized by a "furnace of fire," and who are to "be punished," finally, "with *everlasting destruction* from the presence of the Lord." All such "bastard wheat" we are sure will find no more space for repentance when the Lord has returned from heaven. But this has nothing to do with "the left of the nations," of which the prophets speak, and who have never heard "the gospel of Christ."

8. "Mat 24: 50, 51." Here again is a specific class of wicked persons spoken of. They say "My Lord delayeth his coming." None can do this who have not heard of the Lord's coming; or who have not heard the gospel. Hence to apply it to all unregenerate men is unwarranted. The class spoken of will be "cut asunder." As to the time when they will *receive* their "*final* portion" the text does not state. It states what their "portion" will be, and that they will be "cut asunder" at the return of their Lord and have their portion "*appointed*" them. But the day of "final" execution may be at any future period the Lord shall choose. Yet even if we admit that the class of wicked men spoken of receive their final portion at the time of the second advent, that does not prove that all men will at the same time, or that there will be none "left of the nations" to a later period. We have no conception that the final work of judgment will be accomplished in less than a thousand years; and it may be vastly longer for aught any of us know, and it must be, if it bears any analogy to the judicial proceedings among men; for six thousand years would scarce allow the names of every soul of man to be called, if one was called every second of time.

9. "Mat. 25: 10—12." We may say the same of this parable as of that of the tares; it is a specific class of the wicked: persons who had heard the gospel—professed to credit it—went forth to meet the bridegroom, and yet were not prepared. Truly a solemn warning to all professed advent believers, but has nothing to do with others who are "left of the nations."

10. "Verses 19, 21, 24, 26, 30." It is true "Christ will reckon with his servants" when he returns; but to suppose the whole transaction of reckoning will be accomplished in a day, a month, a year, or, *necessarily*, in a thousand years, it seems to us, we are not warranted in affirming. Our courts sometimes take weeks in hearing a solitary case; and are we to suppose that our Lord will hasten the cases of the millions on millions who are to be judged into a short period? Besides, here is again a specific class of servants—not all men.

11. "Verses 31, 34, 41." If the judgment here spoken of is final and universal, it by no means defines the length of time occupied in it; and the expression "*then*" does not prove that all the transactions take place in a short period. When Christ comes, *then* shall he *sit upon the throne of his glory*. This is the first point. After that "all nations shall be gathered before him;" and *after* he has "separated them one from another"—which process may occupy many years for all the text expresses to the contrary—"*then*" the king shall address them according to their characters; but the wicked are not addressed till *after* the righteous are called to "inherit the kingdom:" how much later the text does not say, nor do we pretend to determine. It must not be overlooked that in this "parable," as Bro. Jones acknowledges it to be, there is nothing said of any *resurrection*, nor of any "nations" appearing but such as had refused to "minister" to Christ in his followers; which leads us to suppose it possible, the judgment spoken of may be on the nations of Christendom, only, who are found alive at the coming of Christ, though looking prospectively to the final adjustment of the accounts of all men. Whatever view may be taken of it, it cannot be made to prove that the testimony of God, by the prophets, of there being "left of the nations," *after* "the Lord my God shall come and all the saints with thee," is an error; and that those "left" are not in a state of trial: see Zech. 14: 16 to end.

12. "Mark 12: 9." This text surely has nothing

to do with the question at issue. It manifestly relates to God's providential dealings with the nation of Judah, or the Jews, for their rejection of Christ; see the connection.

13. "Luke 3: 16, 17." "The final burning up of the wicked" is clearly taught in this text, but *the time* of it being done is not specified; and may be a thousand years more or less from the time of our Lord's return. But again we say, "the chaff" is that which has been in *connection* with the wheat; and makes this discourse of the same character of the parable of the tares; and does not therefore necessarily extend beyond the nominal church, whether Jewish or Christian; so that if we were to admit that they are actually judged and punished with destruction everlasting at the very time of Christ's coming, it does not affect the argument, that others of the nations who have never heard God's fame, nor seen his glory, should, after that, be called by the ministration of God's "kings and priests," to "the marriage supper of the Lamb;" yea, and come too.

14. "John 5: 28, 29." Suppose we were to admit that "*all* in *the graves*" come forth at one literal "hour," and are judged, that would not prove that all unconverted men alive at Christ's coming are judged and condemned to death at the same time. It must be admitted that the wicked *dead* are only spoken of in this text: so that for all this text teaches, there may be left of the nations alive, in a state of trial for years after. But the term hour—*ora*—in this text signifies *time*, without defining the exact length. It is the same word in verse 25—"the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Now whether the *living* here imports a living from the grave, by a resurrection, or living from a spiritual death, that hour is not yet finished though commenced 1800 years ago. The same term is used by our Lord, John 4: 21. "The *hour* cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father * * * * but the *hour* cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." That "*hour*" commenced 1800 years ago and is not yet ended. Here is sufficient evidence that nothing can be settled positively as to the time the events will occupy spoken of in John 5: 28, 29. The *certainty* of those events is established; and that is all the text designs to teach us.

15. "2 Thes. 1: 7—10." We see nothing here to make certain that the "everlasting destruction of the wicked is Christ's *first* work at his coming." It is *a* work that will be accomplished, with *certainty* on those "who know not God, AND obey not the gospel of our Lord Jesus Christ." Here again is a *specific* class of wicked. They had "troubled" the saints; of course, had lived *among* them. They had not obeyed the gospel; hence they must have had it preached to them, or they could not be condemned for not obeying it. Having lived among the saints, and heard the gospel, they are justly condemned for their *ignorance* of God. What has this to do with those who never heard the gospel? Surely, nothing.

16. "2 Thes. 2: 8." Bro. Jones' view, that "Satan personally" is "that wicked" to "be revealed," differs entirely from nearly all commentators; but it is not on that account to be rejected. The commentators may all be wrong and Bro. J. right; we are half inclined to think he is; but we may say more on that topic at another time. But if his view be true, and the destruction of the personal Satan actually takes place as a first event, at the very time of the return of our Lord, that would not demonstrate that all unregenerate men are at the same identical time, also, to be destroyed; or, that there might not be many left in a state of trial for a long period after. The language of the Bible imports that this will be the case.

If Satan was the first sinner, his case, so to speak, will be *the first* on the "docket." He is "*reserved* * * * * unto *the judgment* of the GREAT DAY." As there is *a great day*, in which there will be a judgment, we may expect, of course, the greatest and first of all criminals will be first judged and punished; and from that point the judgment would go on continuous, or at intervals, till it is completed; whichever it may be, it is a "GREAT DAY," "*the day of the Lord.*" Hence we are confident it will not be less than "a thousand years." If this view is correct, the fact of Satan's personal destruction, as the first act of Christ at his coming, does not prove that there will not be men "left of the nations" for a long period after, who are not immortal, but in a state of trial, to bring out and form a character, on which there will be a judgment or decision at or near the close of "the great day."

We have expressed our conviction, in the Examiner for 1849, pages 156–7, that the *dragon*, called Satan, Rev. 20, is the symbol of a body of rulers; or, a *dynasty*. The fate of that power, therefore has nothing to do with the "*personal* satan," of which Bro. J. speaks. Suppose we further grant Bro. J.—and we see nothing in the scriptures to contradict it—that all *living men* who are actually engaged in practicing, or helping on, the "*lying wonders*," which "that wicked" will work in "*deceiving*" those who have had the gospel, but "received not the love of the truth," shall also be judged and actually punished along with satan with a destruction that is everlasting; and suppose further, that we grant Bro. J. that all who are dupes of those "lying

wonders," because they "love not the truth," are likewise judged and punished along with their father the devil; even then it does not follow that there will be none "left of the nations" that "have not heard God's fame, nor seen his glory," to whom that glory and fame shall be declared: See Isa. 66: 19. If after all, however, the common view of "that wicked" is correct—that it is a *body* of corrupt ecclesiastical rulers, who have corrupted the church and the world—then the destruction of the "man of sin" does not necessarily involve the actual destruction, at that time, of any soul of man, much less that of all unregenerate men whether connected with that power or not.

17. "Jude 14, 15." Here again Bro. J. confounds a specific class of wicked men, with all mankind. The 4th verse specifies who this class are: "ungodly men turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." "These are spots in your feasts of charity [verse 12] when they feast with you, feeding themselves without fear * * * * twice dead * * * wandering stars," &c. They were persons who had the gospel, apostatised from it, and corrupted it; such as are found in the "last time *mockers:*" "ALL" such will the Lord cut off by his *judgments*, at his coming, after the example of the destruction of "Sodom and Gomorrah," v. 7, so that they shall not curse the church nor world any more. Again we ask, what has such a text to do with the execution of judgment upon *all the race of man?* These wicked are cut off that Christ may reign, with his saints, over the "left of the nations," undisturbed.

18. "Rev. 1: 7." This text is in harmony with all the others. Every eye, in the most unqualified sense shall ultimately "see him;" but the text does not say that shall be at the time of his coming. But every eye of his "kings and priests" [v. 6,] shall see him. If that is not John's meaning why add, "AND they also that pierced him?" This surely must be another class of persons from those first spoken of; and hence were not included in the "*every eye*" that shall see him when he "cometh with clouds." Our conviction is, that while the advent is ONE, the *manifestations* under it are several. At his coming he manifests himself first to those and those *only* who are to be his "kings and priests"—"every eye" of theirs shall see him, and they be "caught up to meet him in the air." At a later period, we know not how long, but after Judah has returned to Jerusalem and is in great tribulation there [see Zech. 12th and 14th,] "the Lord my God shall come and all the saints with" him; now returned from the air where they went to meet him: then "they also which pierced him" shall see him; or, he shall *manifest* himself to that nation, according to Zech. 12: 10, and they "look upon" him "whom they" *nationally* "pierced;" then shall they mourn, as there described; not with the mourning of despair, as is evident from the connection and various other prophecies. The further expression, Rev. 1: 7, "all kindreds of the earth—*tes ges—the land*—" shall wail because of him" may signify no more than the "all nations" [Zech. 14: 2] gathered against Jerusalem; at which time the Lord "will seek to destroy all the nations that come against Jerusalem;" Zech. 12: 9; for, He "shall go forth and fight against those nations as he fought in the day of battle:" Zech. 14: 3. Then shall there be a "*wailing* because of him" in *tes ges*—the land, *viz.*, the land of Palestine. In this sense the same original word is used and translated, Luke 21: 23. But our space forbids our enlarging on this topic.

19. "Rev. 10: 5, 6." All turns here on tbe sense of the expression "time no longer." If "literally" no more time, then there can be no judgment after that, as that would take some time. We believe the sense is, "there shall be no longer *delay;*" meaning that the destruction of the antichristian power that had corrupted the church should now be destroyed—even her whose existence for so long a time had been a mystery in God's dealings with men.

20. "Rev. 11: 18." This text is of the same character as many already considered. "The kingdoms of *this* world" are not destroyed, but they become subje t to "our Lord and his Christ"—the *annointed* king of God, whose reign now commences on *this* earth, in connection with his joint heirs—the saints; at which time the *corrupters* of the earth—the wicked bodies of the civil and ecclesiastical rules—are destroyed, or cut off from any longer corrupting the earth, or men. Another administration is introduced; and the "KING," promised, Jer. 25: 5, now "shall reign and prosper, and shall execute justice and judgment in the earth;" and "in his days Judah shall be saved and Israel shall dwell safely;" for, the corrupters of men are "destroyed" out of the earth, and the universal kingdom of Christ is set up; "the whole earth shall" now "be filled with" the "glory" of God, according to his oath, made to Moses, Numbers 14: 21, and often repeated through the prophets. The judgment "of the dead" *commences* then, but the time of its *termination* is not there stated. It may be one, ten, a hundred, or a thousand years, for all that appears in the text to the contrary.

21. "Rev. 20: 15, and 21: 1." This text does not prove that the *living* are to be judged at the very time of Christ's coming: not a word is said of the judgment of *any of them.* It is "*the dead,*"

which "the sea, death and hades delivered up," who "stand before God" and are "judged." It is the wicked of that class who are "cast into the lake of fire." If we admit this to be during the thousand years, it does not affect our position, that there will be "left of the nations," and that "nations" will continue, in the flesh, to the end of the thousand years; many of whom are then "deceived" and "devoured;" not in the lake of fire, but by "fire from God out of heaven."

Thus we have replied, as brief as possible, to Bro. Jones' chapter of 21 texts and comments. It would now be easy to show by hundreds of texts, plain and positive, that a state is to be realised on this earth, while there are men in the flesh, and for a long series of years, which has never yet been, and which can only take place under Messiah's personal reign. If any wish to see the proof of that, in part, let them read our articles in the Examiner, for 1849, under the head of an inquiry, "Is this Age Final or Preparatory?" pages 70, 87, and 102. We have no room to enlarge here.

We have published Bro. Jones' article at his earnest request, and as an act of justice to himself and others on his side of the question; and we have frankly replied, as he desired us to do in his "private" note accompanying his article, and will only add, that the song of the victors, on the sea of glass, Rev. 15: 2—4, entirely forbids Bro. Jones' view of the subject, as they say "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for ALL NATIONS SHALL COME *and worship before thee;* FOR THY JUDGMENTS *are made manifest.*" So, it is *after* God has manifested his judgments on certain wicked powers that "*all nations*"—in distinction from the victors who sing the song of Moses and the Lamb—shall come and worship before God. It is not all nations HAVE *come;* but they SHALL *come,* after these manifestations of God's judgments on certain wicked and tyrannical powers who had corrupted the earth.

BIBLE EXAMINER.

PHILADELPHIA, SEPTEMBER, 1850.

EXAMINER FOR 1850.—We have heard from many brethren that they wish to take the Examiner, but cannot send the cash, at present, on account of scarcity of money, yet hope to send soon. To all such we say—send us your names, free of expense, and we will forward you the paper for *this year,* and you may pay us at your earliest convenience. If therefore you want the Bible Examiner for 1850, send us your request soon. For 1849 we still send without charge to all persons forwarding us their Post Office address, post paid.

BRO. WILLIAMS, of Cobourg, Canada, must give us time to think of his questions. We have been so much occupied since we saw him in Rochester, that we have not had time to devote to his inquiries yet; but if we conclude we cannot answer them profitably, he will excuse us for not making the attempt.

"MELCHISEDECH."—We have two or three communications on hand from different brethren on this topic, in which are some things very good; but when we shall find space in our limited columns to insert them, we cannot say. We will do the best we can.

QUESTIONS.—Our friends must bear with us if we do not always give an answer to their queries. It would take more time and labor than we have at command to answer all wisely. If we find time and room, we will attend more to them hereafter, but we dare not promise too much.

"RICH MAN AND LAZARUS:"—A *Tract* of 12 pages—the same as pubilshed in connection with our Six Sermons, 18 mo.—*price* 75 cents per hundred, or $6 per thousand. For other Tracts and Books, and their prices, see Examiner for August. We hope, especially, the "*Dialogues on Future Punishment,* by Moncrieff," will be scattered by thousands. It is the best thing for new beginners that can be put into their hands.

A QUESTION.—"Did not Stephen believe in consciousness after death when he called upon the Lord Jesus to receive his spirit?" C. F. H.

We can see no necessary connection between Stephen's request and a belief of consciousness when dead. If we were dying we could utter the same language most fervently, fully believing that all our future life depends upon our Lord Jesus, who has promised to *raise up* his followers "*at the last day.*" Till then, and in the confidence that Jesus will fulfil his word, to whom should we commit *ourselves* but unto him whom God hath appointed as *the head* of the church—*the members of Christ's body.* But it may be remarked, that the original word here translated *receive* is *dexai,* and signifies also *accept.* The phrase "my spirit" is only a strong expression for *me,* or *myself.* Thus Mary says, "My soul doth magnify the Lord, and *my spirit* hath rejoiced in God, my Saviour." The plain sense of which, is, *I myself, Mary in person,* do these things. So the sense of Stephen's language is clearly this, "Lord Jesus receive or *accept me.*" As though he had said—"Lord Jesus I suffer, I die for thy name, for thy truth—here I am, an offering unto death upon *the altar* for thy cause—*accept me*—receive this sacrifice of myself." It is then recorded—"When he had said this *he fell* ASLEEP:" and he will doubtless sleep till the Lord Jesus, who did "receive" Stephen's offering of *him-*

self, shall call him from "the dust of the earth," where he now rests.

PAUL AND THE PHARISEES.—We have been pointed to Acts 23: 6—8 as proof that Paul believed in the conscious existence of dead men. The eighth verse says, "The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

It is said by those who believe the dead are in a state of consciousness, that Paul believed in the conscious existence of the "spirits" of dead men, because he declared, verse sixth, "*I am a Pharisee.*" But if that declaration is to be taken in an unlimited sense, Paul must have been one of the most wicked and heretical of men; for the Pharisees are denounced by our Lord as "hypocrites"—as compassing sea and land to make proselytes, and when made they were children of hell: yea, our Lord denounced them as "*fools* and *blind*"—as "full of hypocrisy and iniquity," &c. See Matt. 23. He also warned his followers to beware of the leaven of the Pharisees as well as of the Saducees; and defined that leaven to be their "*doctrine.*" The Pharisees believed in the transmigration of souls—that wicked souls would never be re-invested with a body; in other words, would never have a resurrection; and among other parts of their "leaven" was their belief in the conscious state of dead men; in the face of their own Scriptures, which declare "there is *no knowledge in sheol*"—in the state of the dead.

With these facts before us, shall we assume that Paul believed in the conscious existence of spirits of dead men, because the Pharisees did? even if we admit Acts 23: 8 teaches that to be the belief of the Pharisees; which may be doubted. Paul states a fact, verse 6th; it is this—"I am a Pharisee, *the son of a Pharisee.*" This fact relates to his *birth* and *education.* He then states another fact, which is this, that he was still in *agreement* with them as to the "*resurrection;*" nothing more. He gives not one hint that he intended to be understood as endorsing any of their other views, whatsoever they might be; nor did he adopt their notions of the *manner* of the resurrection; which was by transmigration; and in fact was not dissimilar to the notions of Davis, Swedenborg, Bush, and others of that school in these days. Paul says, it is "of the hope and *resurrection of the dead* I am called in question." This was *the question*, and not about "angels, nor spirits." In the previous chapter, Paul had declared his conversion, and how he heard Jesus speaking unto him, with a "voice;" and that afterwards, at Jerusalem, he "*saw him,*" and was told by him to "Depart" from that place. When Paul saw the violence to which he was exposed by the malice of his enemies, and perceived that they were divided into *two sects*, Pharisees and Saducees, he exclaimed, "I am a Pharisee," &c. This had the desired effect: it set his enemies at war with themselves; and the strife was their own and not his. Paul had not said a word of any belief in "spirits" of dead men—he confined his expression of faith to the "resurrection;" but the Pharisees, instead of admitting that it was Jesus, raised from the dead, that had spoken to Paul, as Paul had affirmed, immediately used their false doctrine, of belief in such spirits, to say, verse 9, "*If a spirit* or an angel hath spoken to him," &c.; thus, by their tradition, doing despite to the doctrine Paul had taught, that it was one raised from the dead who had spoken to him. Here again we see the evil fruits of the Pharisaic doctrine of the conscious state of dead men: it led them to reject the grand doctrines of the Gospel, "*Christ raised from the dead;*" and "no future life except by a resurrection." Such is the legitimate fruit of the doctrine that dead men have conscious spirits.

"THE IMAGE OF GOD."—An image of any person or thing is a representative or likeness of that person or thing. It may be in one particular, or in many. This must be determined by what is said on the subject. The image of God is spoken of in relation to men in Gen. 1: 26, 27; 9: 6, and 1st Corth. 11: 7. It is spoken of Christ 2d Corth. 4: 4, Col. 1: 15, and Heb. 1: 3. These embrace the principal texts on the subject. Our inquiry is, In what consisted the image of God in which Adam was created? We shall not, in this article, attempt to refute other opinions, but simply to present that which seems to us most likely to be the truth.

It is in the first text mentioned we have a clue to the subject we seek to understand. We suggest then, that as that image seems to be defined in one word, *viz.*, "*dominion*" that it consisted in *independence*—the right to control and direct his own actions without forcible interference from any quarter; though necessarily *responsible* to his Creator, but to none else. This independence gave him the right to exercise authority over all inferior creatures and things; hence he had, on earth, unlimited and unqualified "*dominion.*" Thus he was in the *image* and likeness of God. This pre-eminence—or Godlikeness—he should possess as long as he acted in unison with his Creator, and did not subject himself to any creature. If he did lose his inpendence and become subject to any creature, it could only be done by a voluntary act: no power in the universe of creatures could compel him to surrender that independence which constituted him Godlike.

That this "image of God" was that which placed

man above the authority of other creatures, and deprived them of the right to interfere with man's life, seems clear from what is said after the flood in relation to the matter. Gen. 9: 5, 6,—"Surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." The reason for this is distinctly stated—"*for, in the* IMAGE *of God made he man.*" For any creature to deprive man of the right to control and regulate his own actions, without interference, as would be the case by forcibly taking away his life, thus stripping him of his independence, was an act of contempt of God, to be punished by the death of the perpetrator of the deed.

Again: in 1st Cor. 11: 7, there is a manifest reference to the fact that man was still recognized as the image of God in authority, or dominion, implying the independence of which we speak; though that independence is now vested in Christ—the second Adam—"the head of every man;" verse 3; and only in him can it now be possessed. The first Adam lost his independence, in the hour of temptation, and surrendered it up to his tempter; and become enslaved by the evil power; "for his *servants* ye are to whom ye obey:" Rom. 6: 16. Our first parent thus subjected himself to creatures—lost his dominion—and the earth is not "*subdued*" by him, but man is a servant and doomed to eat his bread by the sweat of his face. He is but a slave, till made free by the second Adam; which freedom implies two things—deliverance from the service of the *tempter*, so as not to be under bondage to him; and deliverance from the consequences of his enslavement, *viz.*, from death. To accomplish this work the second Adam was constituted in the image of God—is "the express image of God's person;" Heb. 1: 3: [See also Col. 1: 15 and 2d Corth. 4: 4.] He is invested with that independence which the first Adam possessed; which, if he—the second Adam—maintains, all who believe in him, and are thus united to him, the head of the *new creation*, or *re*-creation, shall also attain to the lost honor and independence, regain Paradise, have access to the tree of life, and thus live forever.

Thanks be unto God and our Lord Jesus Christ, the second Adam did maintain his independence, and has received full *dominion*—all power in heaven and in earth being committed to his hands; so that the triumph, victory, and deliverance of all united to him, and abiding in him, is certain. Again, we say—"Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Whatever may be said of the image of God in other respects, we apprehend the true import of the phrase in Gen. 1: 26, 27, is that which we have given; and that it necessarily imports nothing more. Man was made to have "dominion;" therefore made *independent;* and in that consisted the likeness and image of God: that independence he surrendered to a creature—a tempter, and became a servant—a slave. He can only be recovered by the second Adam—he cannot gain independence, nor be reinstated in dominion only in the right, and by means of the second head—Jesus Christ. The Gospel of Christ, is the good news that the second Adam has *overcome* the tempter—has regained the right to dominion; and that all who will acknowledge him as the head of the new creation, and become his followers—abiding in him till the time appointed by the Father—shall share in his glory, and become his associate rulers in the Kingdom of God, now shortly to be set up, on the very territory where the first Adam lost his independence and dominion.

Truly these are "*glad tidings.*" Let us see to it that none of the gaudy flowers that the world, the flesh, and the devil, may hold out to allure us from following Christ, our Lord and Head, ever turn off our minds from the glorious prize of our high calling. Let us not faint, nor grow weary in the conflict, for ere long "the Master will come and call for" all his members. Oh, that the God and Father of our Lord and Saviour Jesus Christ may shed on us abundantly His Holy Spirit, and strengthen us with might to *overcome*, that we may regain access to the tree of life, and enter upon that eternal enjoyment promised to all who triumph in the present conflict.

EDWARD WHITE.—We spoke of the Tract, by Bro. White, Hereford, England, in the last Examiner, entitled "*Seven Texts, setting forth the general doctrine of Death by Sin and Life in Christ, with a brief comment on each.*" We give the *sixth and seventh* texts with the comments, as follows:

REGENERATION.

"See that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—1 PETER i. 22, 23.

The necessity for regeneration is based upon the fact that man is sinful, and that he is mortal. He has lost his holiness, his love to God, and with that his hope of eternal life; for "the wages of sin is death." He must therefore be begotten again to a hope of life, spiritually and physically. His mind must be renewed in the divine image, and his body must be begotten again from the tomb, in order that he may enjoy endless existence. Hence the resurrection is also termed the regeneration. The sinner ere he can see the kingdom of life must be supernaturally made a "partaker of the divine nature" of the Adam from above. The old Adam-na-

ture must be superseded by a new nature from on high. Christ must live in him. "That which is born of the flesh is flesh." The power of the Highest must overshadow the soul ere she can make her boast in the Lord, as an heir of endless being. Then she becomes the daughter of the Immortal Deity, and puts on the white robe of everlasting righteousness. This holy transformation consists in the passing of the mind out of the kingdom of evil and darkness into the light of communion with God, through "the Spirit of Life in Jesus Christ." Romans viii. 1. Truth is the instrumentality employed, "the word that endureth;" but the agency of the Infinite Spirit is as direct as in the creation of the world.

The signs of the transformation of "the earthly man" into the saint or "heavenly," are conviction of sin, and faith in the truth; "deadness in the world," (in conformity with the moral design of the sacrificial and propitiatory death of Christ on the cross, Romans vi.;)—and joyful love, as the spirit of filial obedience. "He that loveth is born of God, and knoweth God." "He that loveth him that begat, loveth them also that are begotten of him. He that loveth not his brother abideth in death." 1 John.

The great transforming process will be "quickly" completed at the second advent of Christ to destroy the apostasy of Christendom, 2 Thess. ii. 1—9, when he will summon from the graves all holy sleepers, and change the living saints, raising both in spiritual bodies to be "for ever with the Lord."

Future Punishment.

"He that loveth his LIFE shall lose it; and he that hateth his LIFE in this world shall KEEP IT unto life eternal."—JOHN, 12: 25.

In this passage which we find repeated in the other gospels in several forms, our Lord declares that the penalty for denying him in order to avoid martyrdom, or the loss of life, for his sake here, is the loss of *that same life* hereafter. He that loveth his life shall lose IT; whereas the blessing on the voluntary martyr who lays down his life for the truth, is the *keeping* of life to eternity.

The death which mankind die here descends upon the human race for the sin of Adam. Romans v. 12. The entrance of the system of redemption has brought in fresh penalties, for "to him to whom much is given, of him ye will ask the more." There will be therefore a "resurrection of the unjust," as well as of the righteous, in order that "every man, *as a man*, may receive in the body, according to that he hath done, whether it be good or bad." This punishment of sin will be, according to the scriptures, "A SECOND DEATH," inflicted, so far as the body is concerned, in literal fire. "Fear not them," says our Lord, "that *kill the body*, but are not able to *kill the soul*, but fear Him that *is able* to destroy both body and soul in hell." Matthew x. 28. "The heavens and earth," says St. Peter, "that are now, are reserved unto FIRE, against the day of judgment and perdition (destruction) of ungodly men," 2. Pet. iii. 7. Whence it appears that this earth will be the hell or Gehenna of fire, the place of future torment and death. The tares will be burned on the field where they grew. The chaff will be burnt up with unquenchable fire on the stubble-field, in the day that shall burn like an oven. The ungodly will never leave the planet which they have polluted by their sin.

The heathen will "perish without law," Romans ii. They will "die," with "few stripes." They that have sinned in the law shall be judged by the law and shall suffer "many stripes." They shall endure "indignation and wrath, tribulation and anguish," an accumulation of threatenings intended darkly to shadow forth what the imagination cannot fully conceive, the excruciating mental and bodily tortures of of the damned. As the reality of these horrors will not be believed by any whose "minds are blinded," any more than the reality of heavenly blessedness by those who are destitute of faith, nothing is gained by attempting to produce terror in their souls by representations which have no warrant from scripture. "Ye judge yourselves," said the apostle to such persons, "unworthy of everlasting life: *lo, we turn to the Gentiles.*" Meantime, all Christ's sheep, knowing the terror of the Lord, will be brought to him by the reflection that "IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD."

Thus, as the saved shall enjoy life everlasting, so do the wicked go away to the torments of hell, and death eternal. "They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9. This everlasting destruction is the "eternal punishment" spoken of in Matthew's gospel, xxv. 46, as is evident from the fact that Matthew teaches, as the doctrine of Christ, in chap. x. 29—39, that the penalty of sin is "the destruction of soul and body in hell," and the loss of that *life* which the sinner desired to save on earth by avoiding martyrdom. The evangelist cannot contradict himself."*

The same observation applies to the often-quoted passage, Mark. ix: 43—50. Compare Mark viii. 34, 35; Gen. xix. 26; Isa. lxvi. 24. Rev. xiv. 9, 10, 11, is explained by the apostle himself in the following chapters of the Apocalypse to refer to destroying judgments on the system of the Apostasy. See chapters xviii. 8, 9, 10, 18; xix. 3. Compare also Isa. xxxiv. 1—10. Nearly one half of the prophetic writings are involved in darkness by the denial of the pre-millennial advent of Christ to judge the nations, destroy the mystic Babylon by fire, and make Jerusalem the throne and centre of the renovated world.

Unless we are born twice, we shall die twice. We must be born again, or die the second death; and then it would be better that we had *never been born.*

THE SCRIPTURES READ.—NO. II.

By J. B. Frisbie.

VI.—The Rise of Popery.

The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Even him, whose coming is after the working of Satan, with all power and *signs* and *lying wonders.* And with all *deceivableness* of unrighteousness in them that *perish;* because they receive not the *love* of the *truth*, that they might be *saved.* And for this cause God shall send them *strong delusion*, that they should believe a *lie.* That they *all* might be damned who believe not the *truth*, but had pleasure in unrighteousness. 2 Thess. 2: 4, 9—12. Now the spirit speaketh expressly, that in the latter time some shall *depart* from the *faith*, giving heed to seducing spirits and *doctrines of devils; speaking lies in hypocrisy;*

* Jonathan Edwards says, in his controversy with Chauncy the universalist, that "endless annihilation is equally, and as truly an endless punishment, as endless torment," p. 106. Dr. Winter Hamilton admits the same thing, Congregational Lecture, p. 445.

having their conscience seared with a hot iron; forbidding to *marry*, and commanding to abstain from *meats* which God had created to be received with thanksgiving of them which believe and know the truth. 1. Tim. 4:1—3. And I saw a *woman* sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the *woman* was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, &c. And upon her forehead was a name written, *Mystery: Babylon the Great, the Mother of Harlots and abominations of the earth.* And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and so forth. And the woman which thou sawest is that great city which reigns over the kings of the earth. Rev. 17: 3—6, 18.

If the Roman Church is the mother, who can be at a loss for a moment to know who her daughters are. While the doctrines of the churches are clad in mystery, and the babel of confusion is among them.

VII.—The Fall of Popery.

For the mystery of iniquity doth already work; only he who now letteth (hindereth) will hinder, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his *coming*. 2 Thess. 2: 7—8. An angel cried mightily, with a strong voice, saying, Babylon the Great is *Fallen*, is Fallen. And I heard a voice from heaven, saying, *Come out* of *her*, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues. For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be *utterly burned with fire*. Rev. 18: 2, 4, 8.

VIII.—The Dispersion of Israel.

And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. I will not destroy them utterly. Lev. 26: 33, 44.

And the Lord shall scatter you among the nations, and ye shall be few in number among the heathen. Deut. 4: 27. I will cause them to be removed into all kingdoms of the earth. Jer. 15: 4. Scatter the remnant to all the winds. Ez. 5: 10. I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a seive. Am. 9: 9. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21: 24; Rom. 11: 25; Rev. 11:2.

That in the dispensation of the fulness of times, he might gather together in one all things in Christ. Eph. 1: 10.

As sure as the children of Jacob were literally dispersed, so sure it appears they will literally return.

IX.—The Literal Return of Israel.

And thou shall call to mind among all the nations whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shall *obey* his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from *all* the *nations*, whither the Lord thy God hath scattered thee. Deut. 30: 1—5.

Surely the isles shall wait for me, and the *ships* of Tarshish first to bring thy sons from far. And the sons of strangers shall *build* up thy walls—for in my wrath I smote thee, but in my favor have I had mercy on thee. Isa. 60: 9, 10. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will *gather* him. Jer. 31: 7—10, 40. *I will* take you from among the *heathen*, and *gather* you out of all *countries*, and will bring you into your own land. I will also cause you to dwell in the cities, and the wastes shall be builded. This land that was desolate is become like the garden of *Eden*. Ezek. 36: 24, 33, 35. I will surely *gather* the remnant of Israel. Mich. 2: 12. I will bring again the *captivity* of my people Israel, and they shall *build* the waste cities and inhabit them—and they shall no more be pulled up out of their land. Amos 9: 14, 15. If they abide not in unbelief, they shall be grafted in, for God is able to graft them in again. Rom. 11: 23.

If these texts prove any thing, they prove the return of the literal posterity of Jacob.

X.—The Restitution spoken of by the Holy Prophets.

And the Lord shall *send* Jesus Christ, which before was preached unto you; whom the heaven must receive *until* the *times* of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3: 20—26.

Lord, wilt thou at this time *restore* again the *kingdom* to *Israel*? And he said unto them, It is not for you to know the *times* or the *seasons* which the *Father* hath put into his own *power*. But *ye* shall *receive power* after the Holy Ghost is come upon you, &c. Acts 1: 6—8. I will *restore* thy *judges* as at the *first*, and thy counsellors as at the *beginning*. Isa. 1: 26.

Restitution is the restoring or bringing back to a former state. This cannot be the *immortal* state of Israel, for they were never in that state. Again: Christ is not to be sent *until* the *times* of *restitution*. Once more: There are circumstances connected with the return of Israel which forbids its being so understood. See Jer. 31: 8, 40. And last; They are to be *restored* to their former government of *judges* and counsellors, which has not been since Isaiah lived, which makes it yet future. Also, if this is to be after Christ comes, He is to be the *king*, different from the first government. No doubt but what Israel, who have died, will be resurrected and brought back to their own land after the coming of Christ. See Ezek. 37; Hosea 13: 9—14.

CORRESPONDENCE.

From L. M. Beach.

Br. Storrs:—We have just held a conference with brethren and sisters of like faith from adjacent parts according to appointment, which closed on Sunday, 2d day of June. Brethren E. Miller, Jr., Greenleaf, Chaplin, and Logan, were present and presented as we believe the truth as far as we have yet learned it. The true doctrine that the *dead* are *dead*, (not more alive than when living,) and entirely dependant on a resurrection for future life and that the wages of sin is death, occupied its proper

place in all their discourses. Praise the Lord. Our preachers of the truth in the west, as far as my knowledge extends, are not afraid to speak out plainly to their hearers in Bible language. "The soul that sinneth it shall die." "The wages of sin is DEATH, but the gift of God is ETERNAL LIFE THROUGH JESUS CHRIST our Lord." Nor can they be *gagged* or induced to seal their mouths on these points. I bear them record that they set life and death before the people faithfully; and I trust it will not be without effect. The sects are, as in other places, raising the cry of Infidelity! Infidelity! The Methodist circuit preacher in a discourse a short time since, said that the idea that the punishment of the wicked was to become extinct, was one of the most soul chilling in all the world; and declared he would rather live forever in *hell torments* than not live at all; and then wound up his remarks by saying that it was double-distilled, double-refined, stewed down, the very quintessence of infidelity. That it came from hell, would go to hell, and land all its subjects there! Query.—If one of our preachers had said any thing like this of the opposite, would he not have been derided as uncharitable? But, *mark*! Six weeks from that time, in preaching a discourse at the same place, he said he would much rather be destroyed at once, than to be tormented for a limited time, and then be restored to the joys of the righteous forever, without intimating a change of mind in the time. I therefore concluded he had forgotten what he had said six weeks before. O, consistency thou art a jewel!

I have read with much interest the past year, your articles on the Millennium and probation after the advent, and Br. Marsh's articles on the "age to come;" and though I am strongly inclined to think there is truth in that view, yet I have not been able to get a harmony of Scripture with regard to it. Is not Jerusalem and Zion one, and located? Yes. Is not Jerusalem to be rebuilt during the Millennium, or 1000 years? I think so; Zech. xii. 6, xiv. 9, 10, 11. If so, is the city of Rev. xxi. to descend at the commencement or termination of the 1000 years? If the former, how can the one rebuilt, and the one to come down from God out of heaven, both occupy the site, at one and the same time? If the latter, what nations will the leaves of the tree of life be for healing, if there are no nations in the flesh or mortal after the termination of the 1000 years? If there are mortal nations in the flesh after the Millennium, when will death be destroyed, or the time come that there will be no death nor sorrow? &c. May the Lord direct you, and may you be the means of still scattering light and truth far and wide is the prayer of your brother in Christ, waiting for the kingdom, L. M. BEACH.

Middlebury, Ind., June 1850.

REPLY BY THE EDITOR.

Br. Beach's difficulty seems mainly, if not wholly, to arise in relation to the New Jerusalem, Rev. 21. Our opinion, with present light, is, that the New Jerusalem, in that chapter, is the opposite of the "Great city Babylon," chapters 16, 17, 18, 19. If Babylon the Great is a symbol, in this Book, of a *corrupt Church*, that has *ruled* and corrupted the earth, and which is to be destroyed in the judgments brought to view in those chapters—and if that Great city, Babylon, is also spoken of as a harlot woman—not a lawful wife—is it not likely that the harmony of symbols would require the true wife, the real Bride, the Lamb's wife, the true and glorified church, now to rule and bless the earth, to be also symbolized by a glorious city? And what more appropriate symbol could have been employed than that of Rev. 21, which is also expressly called by the angel, who showed it to John, "The Bride, the Lamb's wife?" verse 9. One great city had been destroyed, chap. 18, and is to "be found *no more at all.*" At that destruction there is great rejoicing, chap. 19: 1—8; and in that rejoicing it is expressly said—"The marriage of the Lamb is come, and his wife hath made herself ready," &c. When these things were shown John he fell at the feet of the angel, to worship him, but was forbidden; verse 10. Then follows an interruption in the regular narrative, which is not resumed till chap. 21: 9. In the 19th chapter John heard it *said* the Lamb's wife hath made herself ready; but as yet he had *not seen* her: his attention was called off to other subjects till chap. 21. Here, it seems, the same angel as before [compare chap. 17: 1, with 21: 9,] calls his attention to an exhibition of "the bride, the Lamb's wife;" and exhibits her in contrast with Babylon, the corrupt woman, that had been destroyed. The symbol, then, "that great city, the holy Jerusalem," would be the most appropriate to exhibit the glory of the coming age, under the government of a "holy" church, glorified, with her head, as contrasting with the corrupt church that had been removed from earth and destroyed.

In further confirmation that chap. 19; 1—10, is immediately connected with this exhibition chap. 21: 9, on to 22: 9, is the fact, that John is, at the last mentioned verse, represented as doing the same thing that he did chap. 19: 10, *viz:* falling at the feet of the angel to worship him. It is not likely these were two *different* acts in John, but one and the same, though twice recorded. To suppose he had done this a second time, after having been forbidden, is to suppose that he attempted *wilfully* to sin. He might have done it once in mistake of the character of his instructor; but to do it a second time could have no plea of error, but must have been a deliberate act of attempted idolatry.

We come to this conclusion—the New Jerusalem, that holy city, is just what the angel declares it to be—"The Bride, the Lamb's wife"—the immortalized, glorified saints; who having been previously raised from the dead, or changed, if alive at the return of Christ, had been caught up to meet their Lord in the air; and now perfectly organized to enter upon the government of the "left of the nations," descend from heaven; and are presented to

John's mind by one of the most glorious symbols imaginable. Into its composition nothing shall in anywise "enter that defileth, or worketh abomination, or a lie; *but they which are written in the Lamb's Book of Life*;" verse 27.

One word more must now suffice. If our view is correct, this city will take its place on earth at the opening of *the next age*; and will not at all interfere with the Jerusalem to be rebuilt, of which Br. Beach speaks. All is harmony. The nations left on earth, in the flesh, will walk in this "light of the world"—this "city set upon a hill that cannot be hid." Then shall the angels' song, Luke 2; 14, be realized—"Glory to God in the highest, and on earth peace and good will to men;" then shall there be, indeed, "Good tidings of great joy, which shall be to all people;" then shall the oath of God to Moses have its accomplishment—"As truly as I live, all the earth shall be filled with the glory of the LORD."

FROM BETSY CARPENTER.

Lyndon, Vt. 1850.

BROTHER STORRS:—After we moved from Cabot, in the fall of 1845, we found your paper had been sent to that place to us, and we had heard about the strange doctrines you were advocating, but tradition and superstition prevented our looking at the Examiner at that time, so my husband ordered it sent back, an act we have very much regretted since; but, God be thanked, your labors have been of great benefit to us, and I doubt not to the cause of truth generally in many ways; and that you may be encouraged to toil on, though many things may look discouraging, I would just tell you one way your labors have benefitted us.

We have heard many remarks made, respecting your writings, in a very careless and unchristian like manner; this has led us to search the Scriptures to see whether these things were so; and we have found that God's word teaches very different doctrines from the traditions of men; and praise his holy name, we can say let God be true though every man be found a liar. We have for about three years been expecting Christ to come, a literal personal king, and sit on David's throne a thousand years, while there shall be nations on the earth for him to reign over; and while there will be a Sea. It is "in the days of these kings" Daniel was told the *God of heaven* would set up a Kingdom. Of course, there must be kings on the earth, not only when he comes, but also when God's Kingdom shall be set up: and Christ shall be *King of Kings, and Lord of Lords;* and myself and husband say, *Amen*, from a full soul, *even so, come Lord Jesus*. This view of the subject makes the Bible look consistent—makes it harmonize with itself—makes God seem to be all over glorious, and gives us something real on which to predicate our faith.

Yours, waiting for the kingdom to be restored to Israel,

BETSY CARPENTER.

FROM POLLY G. PITTS.

BROTHER STORRS:—I can truly say the Bible Examiner has been a blessing to me, and I do hope that the light it has thrown on the blessed word of God may shine upon my path, until mortality is swallowed up of life.

I would bless God, that so many powerful minds are being enlisted in the cause of truth, and I would say, what Br. Cook said, I rejoice that those who exhibit the most elevated Christian character—who exemplify most of the mind of Christ, are the very ones to believe most heartily these plain but unpopular parts of revealed truth.

My companion and myself are alone in this place. There are no Advent people here, except some of our children, who are weak because there is no under shepherd to break unto them the bread of life. O, that the Lord would send some faithful servant of His here to strengthen the things that remain that are ready to die. If I had the means to reward a servant of the Lord for coming and laboring here, I should ask Br. Tate to come. Here is a great field white for the harvest, and no laborers; pray ye the Lord of the harvest, that he would send forth more laborers into His harvest. I often feel, and I believe it to be the truth, that thousands and thousands are dying for the lack of knowledge. The teachers at the present day go against the truth, and keep the people in ignorance, and they love to have it so. But bless the Lord, O, my soul, and all that is within me bless His holy name, that He has given me strength and moral courage to be singular and believe the truth, though I have been counted the filth and offscouring of all things (I have been called "the sewer of the Baptist church") for so doing. But none of those things move me, and I feel willing and ready at all times, to give to any one the reason why I believe in the sleep of the dead, the destruction of the wicked, and no immortality out of Christ. I say ready, because the word of God is always ready, and he that has that word for a foundation, has always a present help. I believe God's people are sanctified through the truth. I bless God for enabling Br. Charles Fitch to believe and preach the truth; his letter in the Examiner for 1848, has been a blessing to me: and how much the labors of God's dear people have been blessed to me, will only be known when God shall make up his jewels. May you, my brother, and this poor unworthy creature, with all our families, be among that happy number, for Jesus' sake.

I think the Six Sermons and the Examiners have been the means of six of my friends believing the truth.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen:

Your sister, hoping for immortality at the first resurrection,

POLLY G. PITTS.

Union, Rock Co., Wis., July 1850.

FROM A. E. BABCOCK.

Litchfield, Mich., 1850.

BR. STORRS:—I would say that the coming of the Lord is the only hope I have of immortality, and without it all is dark and gloomy; for "in death there is no remembrance of thee; in the grave who

can give thee thanks." All is gloomy there. But when I look to the coming of the Lord, all is clear.

As opportunities present I am endeavoring to give the trump a certain sound, and have seen my labor blessed by the reclaiming some from the pit of destruction: to God be all the glory: Amen.

May the Lord bless you dear Br., in searching for truth, and aid you in giving the household their portion of meat it due season.

A. E. BABCOCK.

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FROM ALVAN POTTER.

BR. STORRS:—I have been a member of the Presbyterian church for the last 18 years, but can no longer endorse their theory. I consider the doctrine of life and immortality as brought to light in the gospel, the only hope for the lost sinner. Not a particle of eternal life ever originated in the garden of Eden; but it wholly originated in the covenant of God. I now see a harmony and beauty in the Scriptures that I was formerly a stranger to. The doctrine of the coming and Kingdom of Christ, I esteem as the consummation of the Christian's hope; and no salvation without translation, or resurrection. Time, I could never so distinctly understand: but from the signs of the times, I consider the Kingdom near at hand, even at the doors.

We have had no advent preaching in this place for some time. All the food we have is the Bible, the Examiner, and Harbinger, with the blessings of the Holy Spirit. That is blessed.

ALVAN POTTER.

Cooperstown, N. Y., 1850.

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FROM FREDERICK WRIGHT.

DEAR BROTHER STORRS:—For such I am led to esteem all those who love the Lord Jesus Christ and endeavor to understand and obey the inspired testimony of his word. It is a vain and idle wish to hope that the world *generally*, as it now is constituted, will ever do so; but my fervent prayer is, that those who have the *light*, may take heed thereto, and be strengthened therein by the power of the Lord's grace upon the heart, making us meek, humble and lowly; not only ready to *bear*, but willing also to forbear, enduring hardness as the followers of the "despised Nazarene;" believing the plain and simple words of Truth, not mystifying the meaning thereof, to the confusion of our own minds, and the leading astray of others. I do believe it is "appointed unto man once to die"—not *all men*, as some will have it;—and I believe that death means the body, and with it rests man's soul or *life*, as the Scriptures teach, till the resurrection, when cometh the "Judgment;"—if a judgment, then there must be a *sentence*, and a consequent *penalty* to be inflicted, which the Holy word of God declares to be "the Second Death;" if then the "First Death" be literal—as all must allow—so also is the Second —"My ways are equal saith the Lord God:" Amen.

Thy kingdom come, thy will be done
On earth as 'tis in heaven;
To fear the Lord—and love the Son,
May grace to me be given.

Thine in the *whole hope* of the *whole Truth*, as contained in the *whole Gospel* of our blessed Lord and Saviour Jesus Christ; whom to meet in peace, at his coming, may God prepare both thou and thy loving brother,

FREDERICK WRIGHT.

Spencerville, Canada West.

FROM MATTHEW STILLMAN.

Westerly, R. I., 1850.

BR. STORRS:—I believe firmly that, immortality is only obtained by faith in Christ. I am living where the idea is scorned by all except my family and one other; he attends meeting at one place and I at another. Church members here are the most bitter against the doctrine. I love the house of prayer, but, it is painful to hear the word of God blasphemed by Christians, even though it be not intended. I very much wish the doctrine could be fully discussed here, but see no way that it can be done. I have kept rather still on the subject (though not entirely) for the reason that I am incompetent to stand against such fearful odds! Here are six churches in this village. The first house of worship built was a union house built by all sects in the vicinity, from which these other churches sprung, it being agreed that no one denomination should have the pre-eminence in said house. I am not able to be at the expense of sending for a preacher, but if one should stop here, he could have the union house to preach in; and I will keep or board him one week. I am inclined to think that good might be done. May the Lord of the harvest send one this way. I love the ordinances of the house of God, but cannot enjoy them because I will not acknowledge, or sign, a man made creed.

God is love, how much unlike the idea we hear preached by men, who say, that "if you could count every sand on the shore, every drop in the ocean, every star in the firmament, and for every sand, drop of water, and star, count one million of years, and imagine that round sum expired, the question might then be asked by the sinner, how long! the answer would echo through the caverns of the damned in hell, FOREVER!"

Yours, truly, MATTHEW STILLMAN.

P. S. Our village lies five miles east of Stonington, through which the Providence and Stonington Rail Road is built.

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DR. LEE, of North Carolina, writes:—

The news I have to communicate is encouraging. At all my appointments there is unusual attention to the word preached—unusual feeling. But upon this subject I may write to you in a few weeks. I have much to say—and more than I dare to say, for fear I might err in judgement—or be misunderstood. We are right on the immortality question. So fully, perfectly, thoroughly persuaded am I of its truth, that it will remain with me throughlife. It will be fully revealed on the last day *that we are right*.

THE EXAMINER FOR OCTOBER will, most likely, be a week or two later than the usual time, as we expect to be absent during the whole month of September. This absence also may account for any delay that may occur in any one not receiving, as soon as otherwise, books or papers sent for. We shall, however, leave arrangements to have such calls attended to as well as they can be when our personal attention is lacking. We have been invited to make another visit to Rochester, N. Y., and have accepted the invitation.

THE "ASPECTS OF PHRENOLOGY" is out of print, and will not be republished. Not a copy left.

BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

VOL. V. PHIADELPHIA, OCTOBER, 1850. No. 10.

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"ON THE IMMATERIALITY OF THE SOUL,"

Or, Man entirely dependant upon his organization for all his mental and moral powers.

BY THOMAS READ.

(Continued from page 131.)

We will now more closely scrutinise the powers of the soul. "I speak as unto wise men; judge ye what I say." It has been ascertained by direct and numerous experiments, that for the production of any mental, or moral action, there is required a body, brains, nerve fibre, which is a modified form of brains, and bright arterial blood. The nerve fibres are insulated from other nerves by a covering of fat. When any muscle or organ is in action, a double current of electricity passes *from the blood* in the minute arteries in the brain, along the nerves, which are arranged in pairs, producing the required thought or action of the will. That memory is produced by the power that a certain organ of the brain possesses of registering the impressions made by the nerves, conveying sensations from the eye and the other senses. The voltaic circuit in man is exactly balanced, and does not act without some impression to set in motion the electric current. The arterial or oxygenized corpuscles of blood, propelled from the heart, after having passed through the lungs, are admirably adapted to effect this purpose; and when one is in contact with each minute nerve fibre, no current can take place; but the moment one is removed, or acted upon by any outward impression, or by heat, light, or other forces, a strong voltaic battery is formed. The beating of the heart, which contracts with a force of 400 lbs. seems to be effected without nerve fibre, and consequently is not subject to the will. Thus the blood is the source of all life, of all mental and moral actions. And thus is the scripture demonstrated to be true, that "The soul or life of the flesh is in the blood, and the blood is the life." And, "out of the abundance of the heart the mouth speaketh." The heart, being the centre of the circulation of the blood, is the source of moral action, and the seat of the emotions, and therefore; "with the heart man believeth unto righteousness." "Out of the heart proceed evil thoughts, murders, envyings" and such like. With the heart man loves; therefore the precepts to "love the Lord thy God with all thy heart," and to "keep thy *heart* with all diligence; for out of *it are the issues of life.*"

Thus we find that all the functions of animal life all the sensations of sight, feeling; all the processes of reason; the registration of impressions, as memory; all muscular action, and other phemomena of life; are voltaic effects, and are entirely obedient to material laws. That the soul, or life has no independent conscious existence, apart from the organs that produce thought, feeling, and action; and therefore that life, mind, memory, thought, reason, and conciousness, are physical phenomena, and cease at death. And therefore, because the organs of thought are destroyed, "*The dead know not anything.*" Therefore, "whatsoever thy hand findeth to do, do it with thy might; for there is *no work, nor device, nor knowledge, nor wisdom* in the grave whither thou goest." And man must be organized again, before he can think, see, or feel again, which will not take place till the resurrection. Thus we see how admirably the book of nature authenticates the book of revelation.

Again; though man is composed of soul, body, and spirit; yet the soul is not the man; the body is not the man; and the spirit is not the man; but the whole united, constitute the man. And any one of these, separated from the others, cannot have life, or consciousness.

THE WHOLE MAN, SAVE THE BREATH, PROCEEDS FROM THE PARENTS.

1 Pet. 1: 23. Being [begotten] again, not of *corruptible* seed; but of incorruptible, by the word of God, which liveth and abideth for ever.

That which is born of the flesh, *is flesh*, [and not spirit,] therefore, before men can have a title to everlasting life, "ye must be *born again*, [of the Spirit.]

Abraham *begat Isaac*, and Isaac begat Jacob.

Gen 46: 26. All the souls that came with Jacob into Egypt, *which came out of his loins*, ... all the souls were threescore and six.

As the term Isaac includes a soul, souls were begotten by corruptible seed, and therefore mortal and corruptible. The soul is therefore an attribute of the flesh and properly denominated the carnal mind, mortal and corruptible. That the mind is born of the flesh is demonstrated by the similarity of intellectual powers and dispositions, transmitted from parents to children.

This is further demonstrated from the fact that all eminently great minds, as David, Solomon, Webster, Franklin and Wesley, were born when their parents were of mature age.

THE MEMBERS, OR ORGANS OF THE MIND ARE FLESH.

To be *carnally* minded is death.

Col. 2: 18. The worshipper of angels is "vainly puffed up by his *fleshly* mind."

1 Cor. 2: 14. The [animal] man receiveth not the things of the spirit of God.

It cannot be too strongly impressed upon the mind of the reader, that though material is very properly opposed to immaterial; yet that in the scriptures,

there is no such thing as immaterial, or immateriality, as implying existence, mentioned, or even alluded to; and that matter in the scriptures, is *never* contrasted with spirit. But the word spirit and spiritual are always contrasted with such words as carnal, flesh, fleshy, animal, natural, and with man in his natural state when uninfluenced by the Spirit of God. And that spirit, and spiritual; when contrasted with carnal, natural, animal, and fleshy, invariably mean the Spirit of God, and not our own spirits. That our own spirits, being apart of our animal natures; when not subjected to Christ; are always on the side of animal enjoyments; or else brought into bondage to them. That is, the reason and the judgment, either sanction unrestricted animal enjoyment; or condemning or disapproving of it, yet submit. The passions of the men who will not have Christ to rule over them are stronger than their reason and judgment.

They know what's right and do approve it too,
Condemn the wrong, and yet the wrong pursue.

We give a few examples, proving that moral powers, and even will are attributed to the flesh; and that the influence of the Spirit of God in man is contrasted with the whole animal nature of man comprising his soul, body, and spirit.

Gal. 5: 19. Now the *works of the flesh* are manifest, which are these, . . . idolatry, hatred, wrath, envyings, murders, revellings, and such like. The operation of the Spirit of God, produces an opposite manifestation from the same flesh.

John 1: 13. "Which were born not of the *will of the flesh.*" This implies that the flesh can will.

Gen. 6: 3. My spirit shall not always strive with man, *for he also is flesh.*

2 Cor. 10: 4. "For the weapons of our warfare are not carnal," are not the offspring of our own unassisted minds.

Rom. 8: 6. For to be *carnally* minded is death; but to be spiritually minded is life and peace; because the *carnal* mind is enmity against God.

13. For if ye live after the *flesh*, ye shall die: [the second death:] but if ye through the Spirit [of God] do mortify *the deeds of the body* ye shall live [for ever.]

Mat. 16: 17. *Flesh* and *blood* hath not *revealed* it unto thee.

James 3: 14. But if ye have bitter envying, and strife in your *hearts*, glory not and lie not against the truth. This *wisdom* descendeth not from above, but *is earthly* [*animal*] devilish.

1 Cor. 15: 44. It is sown a [*soul-body* or an *animal body*:] it is raised a [*spirit-body.*]

46. That was not first which is spiritual, but that which is [animal;] and afterward that which is spiritual.

Heb. 4: 12. For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder the soul and spirit, and of the joints and marrow; and is a discerner of the *thoughts* and *intents* of the *heart.*

The scriptures show that all the passions and emotions, with all the faculties of the soul are fleshy, and are produced by the body, and are not independent of it. And that when good moral qualities or actions are spoken of as resulting from the spirit; it does not mean from our own spirits, but from the Spirit of God.

The flesh loves, and hates, rejoices, fears, trembles, grieves, desires, wills, chooses, and performs all the operations of mind. Do you say flesh means the unregenerate man? Granted. But the unregenerate man is a man without the Spirit of God. That the exertion of those powers of the soul, said to be the fruits of the Spirit, proceed from the Spirit of God influencing our moral natures.

Again, certain moral emotions are ascribed to particular parts of the man; to the heart, reins, bowels, spleen.

Ps. 73: 21. Thus was my *heart grieved*, and I was *pricked* in my *reins.*

Rev. 2: 23. I am he that searcheth the *reins and hearts.*

Jer. 31: 20. My *bowels* are *troubled* for him; I will surely have *mercy* upon him.

Lu. 1: 78. Through the [bowels of the] mercy of our God.

Col. 3: 12. Put on . . . *bowels of mercies.*

1. John 3: 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his *bowels of compassion* from him, how dwelleth the love of God in him?

Prov. 12: 10. The [*bowels*] of the wicked are *cruel.*

Who that has acutely felt the emotions of pity, sympathy, mercy, or compassion, does not feel the propriety of ascribing them to the bowels? Again: the faculties of the soul are represented as residing in *many members.*

Job 17: 7. Mine eye is dim by reason of sorrow, and all my members [or thoughts] are as a shadow.

Rom. 6: 12. Let not sin reign in your mortal body.

13. Neither yield ye your members as instruments of unrighteousness unto sin; but yield your members as instruments of righteousness unto God.

Rom. 6: 19. For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Col. 3: 5. Mortify, therefore your members which are upon the earth; covetousness, &c.

1. Cor. 12: 26. And whether one member suffer, all the members suffer with it; or one member be honored, all the *members rejoice* with it.

James 4: 1. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your *members*?

Though some of these texts may be susceptible of a different interpretation, yet we think that some of them very clearly ascribe certain moral actions to certain members of the body. In 1 Cor. 12: 17 hearing and smelling are called members of the body. Seeing, feeling, hearing, smelling, and thinking, are equally members of the body. But these faculties are parts of the mind. Therefore the mind is an attribute of the body.

That the various developments of mind are attributes of the body, and belong to man's physical nature, is very apparent; and also that the blood is alive, and communicates life, or soul, to the body in all its members, is equally the language of scripture, and the decision of science. The soul therefore cannot be a being, person, or thing, having independent consciousness. The body of man is a living being, capable of thinking, feeling, and seeing. Now if the soul could think, feel, and see, without the body; there would be two independent beings, constituting but one man, which is absurd.

The life of the flesh is in the blood. For the blood is the life.

The soul of the flesh is in the blood. For the soul is the life.

Let those skilled in Hebrew, point out the difference in the meaning of these expressions.

Gen. 35: 18. As her soul *was in departing* (for she died) she called his name Ben-oni, the son of my sorrow.

"Was in departing," implies a state of continued action, in which Rachel had time to converse. How appropriate is this language if she died of hemorrhage. "For the [soul] of the flesh is in the blood."

The body is alive, but the body is one, for Paul says, for though there are many members, yet but one body. And the soul is alive, and as to lose the soul is to lose the life, (Luke 9: 25, compared with Mat. 16: 26.) hence the soul is the life of the body.

MORE SCRIPTURE PROOFS THAT THE BODY IS ALIVE.

Rom. 12: 1. Present your bodies a *living* sacrifice. Then the body is alive.

Gen. 7: 21. And all *flesh died* that moved upon the earth. Then flesh once lived.

Rom. 6: 12. Let not sin reign in your *mortal* body.

Luke 12: 4. Fear not them which *kill* the body. Then the body is alive or it could not be mortal.

This book is not mortal, therefore it cannot be killed.

Rom. 8: 11. God "shall also quicken your mortal bodies." So then, the body is not only subject to death, but Christ will at the resurrection, restore the body to life again, and the Christian will then become an everliving soul.

1 Cor. 15: 53. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN . . . death is swallowed up in victory.

That is, all of the christian that is mortal and subject to death, must *put on* immortality. As only that which is mortal puts on immortality; if the soul be not mortal, it will not put on immortality! It will not become immortal.

Ez. 18: 27. When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall *save his soul alive.*

All these texts prove that the flesh, soul, and body, are all alive, and all mortal, and that the soul is not immaterial, and that none of them will become immortal till the resurrection.

FACTS SHOWING THAT OUR MENTAL AND MORAL POWERS RESULT FROM THE MATERIAL MECHANISM OF MAN, AND REQUIRE NO INTERVENTION OF AN IMMATERIAL ESSENCE OR PRINCIPLE.

We will select a few more stubborn facts from the book of nature. Numerous cases are on record where the skull has been fractured, and the brain exposed to pressure. In these cases the patient's intellects and moral faculties, disappeared when pressure was applied to the brain. Pressure on the brain causes the patient immediately to become insensible; stopping even in the middle of a sentence, recovering immediately when the pressure is removed. Here is the clearest demonstration, that moral and mental powers, and consciousness, are the results of material causes, and the soul is thus demonstrated not to be independent and not to be immaterial.

If the mind were immaterial it would never require rest; neither could its consciousness be suspended by sleep. Reflect on the philosophy of sleep. The man in sound sleep, becomes insensible, utterly unconscious. Oh! say you, it is not the immaterial soul that sleeps, it is only the body. Most cheerfully admitted! But then unconsciousness is an attribute of the body, yourselves being judges. Be pleased to acknowledge this and end the controversy.

Let the mental faculties be exercised powerfully, and continuously; and weakness, prostration, or lunacy, is the result. Why? The mind's delicate machinery has been overstrained, and the exercise of reason was dependent upon it. There never has been a case of lunacy unpreceded by loss of sleep.

The mind when severely tasked, requires relaxation, or repose, or it soon loses its vivacity. This proves that it is not immaterial.

Why does the drunkard feel first an exhiliration, fitting the mind for greater effort; then confusion, obscurity, and finally, utter unconsciousness, and oblivion of mind? Because he stimulated the circulation of the blood, "and the blood is the life," till this impetuous circulation, pressed upon the delicate organs of the brain, and entirely suspended their action.

In apoplectic and in some other fits, the blood rushes to the brain, producing pressure, and total unconsciousness is the result.

In a swoon the blood rushes *from* the brain, and unconsciousness is produced; as well by the absence of the blood from the brain, as by its pressure. This again proves that the soul is connected with the blood, and that blood and brains are both necessary for the development of mind; and when these are destroyed, there can be no consciousness, and therefore, "*the dead know not anything.*"

If the soul, or mind, or consciousness were immaterial, and therefore independent of the organization, they could not be affected by the use of chloroform. But chloroform does deprive men of all consciousness.

If the soul were immaterial, how could a word spoken to the soul, suffuse the cheek with blushes, or the eye with tears? How could the hearing of a shriek causing terror, send the blood to the heart, and pale the face, and cause a universal trembling? From whence comes expression? Is it not the playing of the soul in the eye, and in the muscles of the countenance? Why do we judge of the peculiar characteristics of a man's mind, by the physiognomy? Because a certain combination of the muscles indicating certain emotions, have so often been called into play, that the combination has left an indelible impress. We can sometimes read the very thoughts of the soul in the expression of the eye and the features.

Is not the whole science of phrenology based upon the principle, that every mental and moral faculty, has its appropriate organ in the brain; and is entirely dependent on the material organization for its development?

If the soul were immaterial; could the phrenologist delineate its character and powers; merely by examining the external organization? Why is the "immaterial" soul of the brute, less capacious than that of man? Because the organs of the brain are less in number and in volume, compared with their frames, than they are in men; and consequently their souls cannot manifest so many mental and moral powers.

Thus do facts, stubborn, unyielding facts, as well as the word of the Lord, incontrovertibly prove that the mind, and spirit, and soul, are NOT *immaterial*; and that they cannot manifest thought, feeling, knowledge, memory, or consciousness of any kind, without the material organization; and therefore, "there *is no knowledge, nor wisdom*, in the grave." "For in death there is *no remembrance* of thee."

Ps. 38; 18. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit, cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."

Disguise it as you may, christians must soon give up the notion of the "natural immortality and immateriality of the soul;" or science will drive the intellignt into infidelity. Or what is more likely to occur, if part of the church persist in advocating known error, the Lord will send leanness upon them; taking away their privileges, and giving them to others that will bring forth the fruits of them. But the days of immateriality are numbered, the soul is mortal, or to speak correctly, man is mortal, all mortal; and notwithstanding the traditions and opposition of men, to this conclusion you must come at last.

Soon may the sun of truth arise upon the church; scattering the dark mists of error, that have so long obscured her glory; preventing her unity and alienating her feelings from her own children; and dissolve the veil from her heart; that has so long prevented the Lord from opening her eyes, that she may behold wondrous things out of his law. Then shall the church come up from the wilderness leaning upon her beloved. Not leaning upon Luther, nor Calvin, nor Wesley, nor Fox; but upon Jesus Christ, the Son of the living God.

THE SCRIPTURES READ.—NO. III.

By J. B. Frisbie.

XI. The Second and Last Coming of Christ.

The first coming of Christ was in Bethlehem, more than 1800 years ago, as a child born, a son given. The second coming has been the blessed hope of all the ancient worthies. Job says, For I know that my Redeemer liveth, and that he shall *stand* at the latter day upon the *earth*: 19: 25. David says, As for me, I will *behold* thy face in righteousness I shall be satisfied, when I awake with thy likeness: Ps. 17: 15. Isaiah says, And the Redeemer shall come to Zion: 59: 20. Daniel says, I saw one like the Son of Man *come* with the clouds of heaven: 7: 13. Zachariah says, And his *feet* shall *stand* in that day upon the mount of *Olives*: 14: 4.

Christ says, I go to prepare a place for you—I will come again, and receive you unto myself; that where I *am*, (then on earth) there may ye be also: John 14: 2–3 Two men stood by them in white apparel (no doubt angels) which also said, This *same* Jesus, which is taken up from you into heaven shall so COME IN LIKE MANNER, as ye have seen him go into heaven: Acts 1: 10, 11. This, beyond a doubt, is to be a personal coming, as sure as it was a personal going. Paul says, The Lord HIMSELF shall descend from heaven: 1 Thess. 4: 16. This is the *blessed hope*. Tit. 3: 13. Peter says, When the Chief Shepherd shall *appear*, ye shall receive a crown of glory; 1 Pet. 5: 4. John says, We know that, when he shall *appear*, we shall be like him; for we shall *see* him as he is: 1 Jno. 3: 2. Jude says, Behold the Lord cometh with ten thousand of his saints: 14, v.

Here are twelve witnesses that have borne testimony to the same truth. Additional testimony. 1 Cor. 11: 26. 15: 23. Phil. 3: 20. Col. 3: 4. 1 Thess. 2: 19; 3: 13. 2 Thess. 1: 7—10; 2 Tim. 4: 1. 1 Pet. 1: 13. Heb. 9: 28.

XII. The Resurrection of the Dead.

Job asks the question, If a man die, shall he live again? 14: 14. And though after my skin, worms destroy this *body*, *yet* in my *flesh* shall I see God. 19: 26. When I *awake*, with thy likeness. Ps. 17: 15. Thy *dead men* shall live together with my dead *body* shall they *arise*. Isa. 26: 19. Ezek. 37. 'Dry bones.' And many that sleep in the dust of the earth shall *awake*, Dan. 12: 2. Hosea 13: 14, I will ransom them from the grave. For thou shalt be recompensed at the Resurrection of the Just. Luke 14: 14. Luke 20: 36. Touching the resurrection of the dead. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall *come forth*. John 5: 28—29. Paul said, Of the *hope* of the *Resurrection* of the dead, I am called in question. Acts 23: 6. There shall be a *Resurrection* of the dead, both of the just and of the unjust. Acts 24: 15.

Waiting for the adoption, to wit, the *redemption* of our *body*. Rom. 8: 11—23. 1 Cor. 6: 14. Christ's resurrection is a pledge of ours. 1 Cor. 15: 17, 18, 23, 44, 53, &c. 2 Cor. 4: 14. The Lord Jesus Christ, who shall change our *vile body* that it may be fashioned like unto his *glorious body* Phil. 3: 21. Dead in Christ shall rise first. 1 Thess. 4: 16. Women received their dead raised to [this mortal] life again; and others were tortured, not accepting deliverance; that they might obtain a *better resurrection*, Heb. 11: 35, than the *mortal resurrection*, like the dead of those women. The saints, or martyrs, lived and reigned with Christ a thousand years. This is the first resurrection. Rev. 20: 4, 5.

XIII. The great Day of Judgment.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the *east*; and the mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove towards the *north*, and half towards the *south*. And the Lord my God shall *come*, and all the saints with thee. Zech. 14: 4, 5.

For behold, in those days, and in *that time*, when I shall bring again the captivity of Judah and Jerusalem, I will *gather all nations*, and will bring them down into the *valley* of *Jehoshaphat*, for *there will I set to judge all the heathen* round about. Joel 3: 1, 2, 12. This valley is also said to be east of Jerusalem. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne* of his glory: And before him shall be *gathered all nations*, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the *sheep* on his *right* hand, but the *goats* on the *left*. *Then* shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the *Kingdom* prepared

for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting *fire*, (element of destruction) prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal. Mat. 25: 31—34, 41, 46. And fear not them which kill the body, but are not able to kill the *soul*: (*life or eternal life*, which *will* be found *in Christ*, v. 39. Jno. 12: 25,) but rather fear him (God) which is able to *destroy* both soul and body in *gehenna*. Mat. 10: 28. The *valley* of the *son of Hinnom*, south of Jerusalem. Joshua 15: 8. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, (New Jerusalem) and *fire* came down from God out of heaven, and *devoured* them. This is the second death, Rev. 20: 9—14.

1st. We have the place pointed out where Christ will stand, viz.: the mount of Olives, on the east of Jerusalem, while he would most naturally face the city, having the valley of Hinnom or gehenna on the left hand, the very place where Jesus said, God is able to destroy both soul and body of the wicked, or apostates, in hell (gehenna) or the valley of the son of Hinnom.

2d. That *all nations* shall be *gathered* in the *Valley* of *Jehoshaphat* to Judgment. It sometimes appears that this separation will take place in mass.

XIV. The Kingdom of Heaven.

I saw one like the Son of Man come with the clouds of heaven. And there was given him dominion, and glory, and a kingdom, which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. Dan. 7. This kingdom is not in heaven; but under the whole heaven. And the seventh angel sounded; (the last trump.) and there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. And the nations were angry and thy wrath is come, and the time of the dead, that they should be *judged*, &c. Rev. 11: 15—18.

To see when this will take place, see 1 Cor. 15: 50—52, Now this I say, brethren, that flesh and blood cannot inherit the *kingdom of God*: neither doth corruption inherit incorruption. The *last trump*: for the trumpet shall sound, and the *dead* shall be *raised*, &c. All this is to be at the resurrection. Again, I charge thee, therefore, before God, and the Lord Jesus Christ, who shall *judge* the quick and *dead* at his *appearing* and his *kingdom*. 2 Tim. 4: 1. When the thief was expiring on the cross, he said unto Jesus, Lord, remember me WHEN thou *comest* into thy *kingdom*. And Jesus said unto him, Verily I say unto thee, To-day (at this day or time when you request) shalt thou be with me in *Paradise*. Luke 23: 42. Who would ever thought that Paradise or the garden of Eden was in heaven, unless they had been taught so? See Isa. 51: 3, Ezek 36: 35. Zion's wilderness will be the garden of Eden in the kingdom of heaven yet to come.

SCRIPTURE EXPOSITIONS:—I PETER I.

By the Editor.

(Continued from page 116.)

Verses 14—16.—"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."

Now children by faith—shortly to be made so by adoption—see that ye are "obedient"—submissive to your Father's will; thus manifesting that ye are brethren of Christ—"not fashioning yourselves"—"according to the former lusts"—*epithumiais*—earnestness, eagerness; or desires—"in your ignorance"—*agnoia*—error, sin; or want of knowledge. There can be no excuse for shaping and moulding ourselves after the manner and eagerness of those who are not enlightened to see that inheritance that is much more valuable than gold: "but as he which hath called you" to be heirs of such an inestimable treasure "is holy, so be ye holy in all manner of conversation"—in all your mode, or manner of life: having a strict regard, not to the whims, notions, customs practices, or maxims of men, but to the will of God; and a conformity to that living exemplification of obedience and submission seen in our Lord Jesus Christ: "because" such is the expressed will of God; for "it is written, Be ye holy; for I am holy."

Verse 17.—"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

"If ye call on"—*epikaleisthe*—invoke, implore, beg help of "*the Father*." The apostle here clearly states the source to which we should look for help, and to whom we should address our prayers: *viz.*—"the Father"—and so the Son of God taught us, "When ye pray, say, *Our Father* which art in heaven," &c. But while we call on the Father we are to remember, that it is not the number, length, or regularity of our prayers by which he will judge us: his rule of judging is very different from that of men who often prevert judgment in favor of those who make many and great pretensions of devotion to them; but with the Father all such pretensions will be vain. Saith our Savior, "He that *doeth* the will of my Father the same is my brother," &c.; and Peter says—"Without respect of persons"—*aprosopoleeptos*—without regarding persons, or respecting ranks, or professions; without partiality—"judgeth"—*krinonta*—awardeth, adjudgeth, distributeth—"according to every man's work"—*ergon*—labor, toil, sorrows, or sufferings. Those who suffer or have sorrows for the cause of God, or endure sufferings patiently of his appointment, as well as those who serve him by active labor and toil, will receive an impartial reward from the Father upon whom they have called. But, seeing the Father will, without respect of persons, thus award to every man—"pass the time of your sojourning"—your temporary residence "here in fear"—not a fear that hath torment; but such fear as is salutary to keep one always on the watch, lest he bring injury and loss upon himself, or dishonor or injure one he loves.

Verses 18—19.—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

"Ye were not redeemed"—delivered, set free—"with corruptible"—perishable "things, as silver and gold, from your vain"—*mataias*—fruitless, unprofitable—"conversation" *anastrophees*—manner of life—"received by tradition from your fathers." That is—the traditions of your fathers did not set you at liberty, or bring about your emancipation, from your unprofitable course of life: "but" you were set free "with the precious"—valuable—"blood of Christ." The blood is *the life*. Thus when the Jews were determined to put Christ to death, Pilate said, "I am innocent of the *blood* of this just person:" *i. e.* I will not share in the guilt of taking away his life. The Jews said—"His blood be on us," &c. That is, we will bear the guilt and hazard the consequences. Now to the text before us. The blood of Christ embraces his humiliation—he took part in flesh and blood: Heb. 2: 14;—his whole course of life—all he did, all he taught, all he suffered, and his death; by all these, proclaimed, believed, and improved, are men redeemed, delivered, set free from their former vain course of life, and led to seek after that inheritance which is incorruptible. Christ was pure and spotless: perfectly fitted to accomplish the great work of delivering men from ignorance, sin, and death; and of bringing them to knowledge, holiness, and endless life.

Or we may take another view of these verses, to which there is a manifest reference. The night before the redemption, or delivery of Israel from Egypt, from their long bondage, a lamb without blemish was slain, and its blood sprinkled upon the door posts of their houses, as we have already noticed on verse 2, which see. By this blood they were delivered from the destroying angel when he passed through the land to destroy all the first born. So the blood of Christ is the *sign* between God and the believer: and the saint's trust in God is manifested by his acceptance of that sign, and relying on the faithfulness of God. By that faith in God through Christ he is delivered from his former vain and unprofitable course of life, and comes to be holy.

VERSE 20.—"Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."

"Who verily"—truly—"was fore-ordained"—*proegnosmenou*—foreknown, pre-determined—"before the foundation"—*katabolees*—structure, conformation, building—"of the world"—*kosmon*—this world; or mankind—"but was manifest"—made known, or apparent—"in these last times for you."

VERSE 21.—"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

"Who by"—or through—"him"—*i. e.* by means of him; or through what he has done, taught, and suffered—"do believe"—*pisteuontas*—trust, credit, confide—"in God"—for the incorruptible inheritance—"that raised him up from the dead [thereby manifesting his power] and gave him a glory [thereby showing his approbation of all he taught, did, and suffered] that your faith [trust and confidence] and hope [desire and expectation] might be in God." By these means, truly, those have strong consolation, who having believed the word of truth, the good news of God's intention to bestow upon them the adoption of children, who have fled to God by Christ.

VERSE 22.—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

"Seeing you have purified your souls"—*psuchas*—minds, persons, affections—"by obeying" *upakoee*—submission to—"the truth"—*aleetheias*—truth, as opposed to the "traditions" of their "fathers," [verse 18,] which tradition had no effect to deliver them from their vain conversation, or course of life; while the truth "concerning the "kingdom of God and the name of Jesus Christ" had led them to purify themselves so that their "affections" were pure "through"—or by—"the Spirit," received when they submitted to the truth; which produced in them "unfeigned love of the brethren"—all who had received the same glad tidings of the name of Jesus Christ and the incorruptibility to be brought unto them at his revelation. Let such always remember, that the first and great command of their soon returning Lord, is, that they "love one another with a pure heart"—affections, or mind—"fervently"—intensely. It is not to be a mere profession of love—or a voting and *resolving* that we love—but a love that leaps out of the pure mind after the example of the intense love of Christ, the head of the body, the church; and which must exist so long as a perfect union continues with the head; and will not abate unless some obstruction cuts off that member from direct communion with the living vine. It is perfectly clear that every member, truly in Christ, and abiding in him, will more and more be assimilated to him in all his holy dispositions, and in his sympathies for all the other members. Not thus to be conforming to the mind of Christ is the sure and certain evidence of a want of union with him, or of departure from him: and *love* is the first and grand evidence that this union is real: without it all of our pretensions to be of Christ are vain. Therefore let us see to it that our love to Christ's members is pure and intense.

VERSE 23.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

"Being born again"—*anagegenneemenoi*—begotten again, regenerated, renovated, renewed—"not of corruptible seed," as at the first; or, as at our decent from Adam the first. Here Peter—or, rather the Holy Sprit—clearly affirms that by natural generation, we have no principle of incorruption, or immortality in us—we are wholly "corruptible." Truly the notion of an "immortal soul" in man, by creation, or natural generation, is a "tradition received from your fathers:" and a tradition, too, in utter opposition to the testimony of the Spirit of God, as we shall further see, soon. But it belongs to *re*generation—to the work of the second Adam—to bring in immortality, by begetting us *again* with "incorruptible seed"—that is—"by the word," or truth, "of God." This commences and brings out a life principle—"which"—if it does not become an abortion, by our own fault—when finished, will render us immortal, incorruptible, and endow us with the power of an endless life—"liveth and abideth forever."

VERSE 24.—"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

"For all flesh"—*i. e.* all men—"are as grass"—perishable like it—"and all the glory of man"—of

course, there is no exception: no, not even of a fancied "immortal" something in him: but, absolutely *all* the glory of man—"as the flower of grass"—as certain to fade and die; even as—"the grass withereth, and the flower thereof falleth away." Surely this language is strong enough to settle the question, forever, in an unprejudiced mind, one would think, that man has no immortality, endless existence, except by regeneration; begun now, and completed when Christ shall "raise him up at the last day"—or, by the resurrection from the dead.

Verse 25.—"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Here is the perfect contrast. By the first birth there is nothing but corruption and death: "but" by "the word"—truth—"of the Lord," received, improved, and we regenerated by it, incorruptibility is attained; for it—"endureth forever"—its fruits or effects, on its recipients, are to produce, or bring in endless life, immortality, incorruption. "And this is the word which by the gospel is preached"—proclaimed—"unto you." Glorious "word," truly: how highly should we value it; and yet, alas, how little do most men esteem it; or, if received at all, how little do they understand how large and glorious are the blessings which it brings. They have no idea that they are at all dependent upon it for immortality, and that without obedience or submission to it they have no promise nor any ground to hope for any thing but utter, total, and eternal corruption—death—or cessation of existence. Let us learn the true value of the gospel of the favor of God—love and praise him for it—submit ourselves to all its holy principles and requirements: then shall we attain its promised blessings, and have a part in that inheritance which is incorruptible, undefiled—without defect—and that fadeth not away, and to be manifested at the revelation—*unveiling*—of Jesus Christ from heaven. *Behold that day is nigh.*

STILL THEY COME.

Fredonia, N. Y., Aug. 20, 1850.

To Geo. Storrs—Dear Sir:—Excuse me for taking the liberty to address you on a subject in which I feel deeply interested, and in which I have reason to believe you are also. I am a stranger to you in the flesh; but feel that I am not a stranger to the blessed doctrine which you have held forth, and defended in your Six Sermons. I have been a member of the Methodist E. Church for over ten years. Part of the time I enjoyed myself very well: my hope of Heaven was good. But at times, all through these years of my Christian experience, the doctrine of endless misery has gnawed like an undying worm, at the very root of my spiritual enjoyment. I could not reconcile it with justice, God's word or reason; yet I thought I must not doubt it; but sir, a few weeks ago I began to examine this matter by another *Lamp*; *i. e.* God's word—before it was man's word. I now see the root of all the evil: the immortality of the human soul is that *root*. That is what has involved me and all my fellow-men in error touching this matter. I now see why God guarded the tree of life. I now see that Christ is our tree of life: if we eat of him we shall live forever; if we do not eat of him we shall die. I now see a harmony, beauty, and glory, running all through God's word that I never saw before.

After candidly looking this matter all over, I came to the conclusion all was wrong: therefore I am converted to what you call truth. I saw by the discipline of the M. E. Church, that I could no longer be a member and hold to these views, therefore I went to my pastor and told him that I had changed my views on the doctrines of the bible; and asked him how it would effect my membership. I told him what my views were; he said he was very sorry; for without doubt, it is an error, and a very dangerous one. Said he, it will affect your membership materially, especially your official relation. To be brief, said he, you can't be a Local Preacher, or a member of the Church and hold such views. I thought so, and that my best way would be to peaceably withdraw. He said he did not want me to do that, but to give up the doctrine. I replied, my mind was settled on that point. After a few days he came to see me again, and had another talk with me. We were wide apart as ever. After talking some time; he said I see no other way than to take up with your proposition; *i. e.* to withdraw; give up your license, and I will write your name withdrawn. I did so, and now I am out of the church, in which, for five years, I have held the office of Local Preacher. Now am I free. The Sabbath following he preached two sermons against what he calls the Millerites, in favor of the immortality of the soul. I heard the second, in which he brought forward his objections to the doctrine you advocate. One of his objections was that man had no soul. That I believed to be a misrepresentation. 2d. It brought man on a level with the beasts. That is also wrong. 3d. That it made the sayings of infidel France true—"Death is an eternal sleep." That is not so. He said it would ultimate in worse than open infidelity. After he had put all who believed in the advent doctrine into infidelity: "now," said he, (with an air of triumph, as though he was the only infallible teacher of those things that belonged to man's interest in this world and that which is to come) "let me dictate a prayer for such;" which is as follows: "O God, if there be a God, have mercy on my soul, if I have got a soul. Save me from hell, if there be a hell, and bring me to heaven, if there be a heaven."

My thoughts were, let that man blush in blood, who dictates to mock his God. This is not all: he undertook to invalidate the doctrine by giving an unfavorable history of you. He said, you were once a Methodist preacher: that you run off with the abolition question: that you run that out: then took up Millerism and run that out: you then hitched on to it no immortality, the sleep of the dead, &c.

He says you do not always tell the truth. In your reference to Richard Watson; he told his congregation that he had Watson's Institutes in his library—that he had examined those places referred to, but they were not there. I wish you to write to me and give me information on these points.

I do not believe that you would refer to a work so universally extant as that of Watson's if it is not true. There must be some mistake about it. I feel deeply for the truth, and if you can put a weapon into my hands by which I can defend the truth, I would like it very much. The *Light* begins to shine: some are looking at this subject in its proper light. I feel to rejoice in view of the prospect. I have that which will help me to investigate the truth—first, your

"Six Sermons"—the "Bible Examiner" for 1849, entire—the "Unity of Man"—"Dialogues on Future Punishment," all of which I have received through the Post Office, from whom I know not; but they receive my thanks.

I am your friend in the bonds of a peaceful gospel. C. W. Low.

What the preacher said about our truthfulness, we presume he said ignorantly. We give, in our Six Sermons, Richard Watson's words as found in the first edition of his Institutes ever published at the Methodist Book Rooms in New York. That edition the minister, spoken of by Bro. Low, may never have seen; for he may be a young man who does not know all about Methodist publications. He will find the words we quote from Watson in the new edition of the Institutes, published at the Methodist Book Rooms this year, in Vol. II, pages 10 and 83. Our quotations from Mr. Watson will be found in our Six Sermons, 18 mo., page 35. As to the charge of "hitching on" our views of life and death "to Millerism," all will understand that matter who have read our account in the Examiner for July last. We have sent Bro. Low the pages in the new edition of Watson's Institutes, where our quotations are to be found, and we hope the Methodist minister will have so much sense of justice, to himself, as to acknowledge he was in error in impeaching our veracity, inasmuch as it was an error of his own. If he would exemplify the Christian character, he will certainly acknowledge his mistake as publicly as he made the charge.

BIBLE EXAMINER.

PHILADELPHIA, OCTOBER, 1850.

Bible Examiner.—In our late tour west, we gave away, to persons who applied for them, *one hundred sets* of the Examiner for 1849; which makes some four hundred sets which have been ordered since our *offer* last June and July. We are sorry to say now, that necessity compels us to discontinue that offer. We find, on our return home, that we have only about seventy-five copies left for 1849 that we can possibly spare in sheets. Any person sending us one dollar, free of expense, for 1850, shall have a set for 1849, without charge, till the few remaining copies are exhausted. Any who intend to avail themselves of this offer, will see that they must send soon, as we cannot supply above 75 at this rate. We shall not send them to any new subscribers unless they state definitely that they desire it.

We have still left a few copies of the *Bound* Volume for '48 and '49; which are put to subscribers for 1850 at $1, to others $1,25. Soon you cannot get this work at any price: for there will be none left.

Our friends have our sincere thanks for the help offered us this year, so far; but we hope they will strive to procure us a few more subscribers to take up the remaining copies we have on hand for 1850. In a few instances we have given credit from the commencement of this volume, by special request. Will those who have not yet paid, do so as early as convenient, and thus much oblige us.

We shall not be able to determine as to the practicability of publishing the Examiner twice a month, next year, till we see how our funds and subscribers come in. The months of November and December, must determine this; but we shall go on *monthly*, if no more.

At Home Again.—After an absence of four weeks we are at home again. Having passed over the same route as last June, in visiting Rochester, we say nothing of our journey. We spent the first three Sabbaths in September in Rochester, N. Y., and preached to large and attentive congregations; in all, fifteen discourses. The question of Immortality, or Life and Death, had a prominent part in our ministrations. We have no idea of giving place to the policy of keeping this question hid. Until men know what they are, they never know what they need done for them, nor what they need of Christ. Once settle this point in a man's mind, that he is destitute of immortality, in himself, and that he is really perishing, and will perish forever, utterly and totally perish—unless he is united to Christ, the second Adam, and he will see, as he never saw before, the value of Christ and the need of a union with him; and then, discovering that his future life depends on the resurrection of the dead, he will be prepared for the inquiry, how there comes to be a resurrection, and *when* it will take place. Thus he is led directly to the grand doctrine of Christ's return or second advent. We are satisfied, that is almost the only way that men can now be aroused to look at the subject of our Lord's return. There has been so much preaching that man is immortal, or has an immortal soul, that the resurrection is fading away from view, and the short way to future life is opened to them, by death; thus rendering Christ's return unnecessary or superfluous. This robbing Christ of his glory, we endeavored to show up to the minds of those who heard us; and are happy in the knowledge that our labor was not in vain. We were informed, before we left Rochester, that a number of infidels, who heard us, said they should now *read the Bible.* They had set it aside for years. The tradition of an immortal soul in man, and the consequences which that position drags after it, of endless life in

unutterable torments, had driven them to reject the Bible. But when their astonished minds were led to discover that such teaching was of man's invention, and not of God's revelation, they resolved to read the Bible for themselves. May God bless its heavenly truths to their eternal salvation in endless life, through Jesus Christ.

We left the brethren in Rochester with regret. The interview had been most agreeable, and it seemed painful to be separated from them. They have our thanks for the manner in which they helped us on our way. Their liberality was above anything we could ask or look for. May the Lord reward them abundantly.

Thursday the 19th ult. we arrived at Canandaigua, and were received and entertained by Dr. Hahn, whose hospitality is proverbial, as is that also of his excellent wife. Here we had the happiness of meeting "*father* Wilson," as he is called; and our spirit was refreshed by the interview. He had come seventy miles to be with us at that place. He is a pilgrim of seventy-four years—forty-three of which he has been a preacher of the gospel, following the light as it has presented itself to his mind. He was for many years a Baptist minister. When the sound of the soon coming of our blessed Lord Jesus Christ reached his ears, his soul took new fire, and he burst forth from the state of retirement, which his age seemed to demand, and went out with the buoyancy of renewed youth, rejoicing to proclaim our coming King. One could hardly help thinking of Moses in his old age; for brother Wilson's dark eyes and black eye brows, indicate that his "eye is not dim, nor his natural force abated" by the many years that have rolled over him. He is strong on the question of life *only* in Christ, and death—*literal* death—to all the wicked. His heart is fully in the view of the "Age to come," as advocated in the Examiner and Harbinger, and he is much delighted with the subject of "Our Israelitish Origin."

Brethren Bywater, and Wendell, pitched their neat tent in the public square, at Canandaigua, the day we commenced our labor there. The attendance was good in the evenings; and on Lord's day many were gathered; some from eight, ten, fifteen and twenty miles, or more. We spoke on that day three times in the tent, to a listening, and apparently, a deeply interested people. Our discourses were long. We travelled a great distance to preach, and the people came far to hear, and would hardly be satisfied with "short sermons." Life and Death—the advent of Christ—the age to come—and "Our Israelitish Origin," all had a share in our discourses, and good, we cannot doub will follow the labors of that visit and ministration.

After the Sabbath, as our affairs at home seemed to call us away, we left the brethren who had charge of the tent, to complete the meeting, which they intended to hold through the week and over another Lord's day. May the Lord abundantly bless their labors.

We have returned with a deep sense of the goodness of God; and trust that we are thankful for that gracious care which he exercised over us and ours in our absence. O that His love and kindness may ever be upon our minds, inspiring us with true penitence, and unfeigned faith, or confidence in Him, through Jesus Christ our Lord and Redeemer; and may grace, mercy and peace be with all them who dwell in love, which is to dwell in God, and God in them.

While in Rochester, we learned by a Baptist minister, who has been travelling to the east, that the doctrine of endless life in misery—or man's natural immortality—is becoming very generally questioned in the Baptist churches; and he, himself, has recently embraced the Scripture doctrine—"All the wicked will God *destroy*." The truth of immortality only in and through Christ, is rapidly spreading; and the time, we believe, is not distant, when but two classes will exist on this question, viz: Those who reject Christ altogether, and those who regard him as the *only* medium of life, or continued conscious existence. The spirit of many of our opposers shows their tendency is to deify man and to make him an *offshoot* of Deity, or truly a part of the great "I AM." The result of such a course will be to reject all notion of sin—as God cannot sin—and thus, all actions of men are necessary to a full development of the Deity, and are right *in themselves*, and only wrong in *appearance*. Then the denial of Christ and a rejection of all dependence upon him naturally follows. To this result some have already arrived, who are believers in man's natural immortality. To them Christ and the Bible are only fancies to dupe "*ignorant* people," who are not, like them, *philosophers* enough to know that all men *naturally* tend to God, inasmuch as they are a *part of God*. Such is the legitimate tendency of immortal-soulism. To this result it must and will lead all its advocates if they carry out their principles.

"DIALOGUES ON FUTURE PUNISHMENT, by *Rev. Wm. Glen Moncrieff*, Scotland."—We wish to call the attention of the friends of truth particularly to this work. Do read it, *all of you*—and then we know you will not rest without scattering it. Give away at least *one hundred* copies, in any village where you live, and you will soon see the fruit. To any person or number of persons who will do that, we will give in one half the retail price. Send us $7.50 cents *cash*, and you shall have one hun-

dred copies sent you. Now just take hold of this work in earnest, and let us hear from you immediately. For the *regular* price of this, and other works, see the last page.

"OUR ISRAELITISH ORIGIN."—If you want a work calculated to strengthen faith, and arm you against infidelity, while at the same time more light is shed on prophecy than in any other work of equal magnitude, do not fail to buy and read thoroughly "Our Israelitish Origin." It is decidedly the most interesting and instructive work that has appeared in this age: *so we think.* Never did we read a work of human production, that inspired such confidence in the faithfulness and truth of God as that has done; and we praise the Lord that he raised up Dr. Wilson to write it. Let it be widely circulated. For price see last page.

INQUIRY.—"I want your mind on the passage, 2 Thess. 1: 7—10, that speaks of the destruction of the wicked when Christ comes:—Will they be raised at the end of the thousand years to be judged and sentenced to the second death, inasmuch as their destruction is called *everlasting?*" J. B. F.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations," &c. See Mat. 25: 31 to the end. Any person, or class of persons, upon whom sentence of condemnation is passed by Christ, sitting on *his own throne*, which is the place of judgment—will be *final;* and the execution of that sentence will also be final, whether executed upon the *living* wicked, at Christ's second advent, or the dead ones. Hence, our answer to your inquiry is, That all living wicked men, against whom a judicial sentence is issued from Christ sitting on his own throne, will be executed, and the execution will be final—from it *they* will have no resurrection. They are as truly an exception to the general rule, that "it is appointed unto men once to die, but after this the judgment," as are the saints living at the advent. The living saints do not die *before* the judgment, neither will the living wicked at Christ's assuming the throne of judgment, at his coming. We regard the 25th chap. of Matthew, conclusive on this point. The *first* death came upon all men through Adam's offence; and it may be denominated the *devil's death*, as he has "the power of" it: [Heb. 2: 14.] "The *Second Death*" is inflicted by Christ, as a *judiciul act;* and from it there is no recovery. It is the "second death" in *distinction* from the first. From the first death there may be a recovery—from the second there is no recovery. That death from which there is no recovery, is, *in general, after* the first, or devil's death: but as there are exceptions to the first death in the case of the righteous, so there will also be an exception in the case of all wicked, living at Christ's taking his throne: *they* will die but *one* death, and that will be an "EVERLASTING *destruction,*" which is the "second death;" though they, as *individuals*, never experienced the first death.

The same principle, we believe, will be acted upon throughout the age to come, among those "left of the nations," and their posterity, "*born*" under that dispensation. See Psa. 22: 27—31. If they sin, as the Judge is present, and the judgment is sitting, during that age, their case will not be "laid over," but they will be condemned and executed; or "be accursed," by the second death, though they be an "hundred years old:" See Isa. 65: 20; and Zech. 14: 16—19. And thus speaketh the Lord by Jeremiah—"Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall EXECUTE *judgment* and *justice* in the *earth*:" 23: 5. On this topic we shall speak more fully hereafter. We have now expressed our "mind" on the subject of inquiry by "J. B. F." It will be seen that we regard the "second death," so called, as THE *death* inflicted by a *judicial act af Christ;* and distinguished by the appellation *second* because it is *final*, and without recovery; and for a similar reason, "*death and hades*," being "cast into the lake of fire," it is said, "This is the second death." "Death and hades," or *hell*, as it is in our translation, had not before been *utterly abolished*, or destroyed. Their utter and final abolition is called "the second death:" so all the wicked when utterly "destroyed forever," have paid the final penalty of their *personal* sins, or died the second death. The *first death* is for, or in consequence of Adam's sin. The *second death* is for their own personal sins, or *personal rejection* of Christ in whom *alone* is "eternal life." Whenever that penalty for a personal rejection of Christ is inflicted *it* is the second death. We trust we have made our meaning plain, whatever may be thought of the correctness of our theology.

I. E. JONES, in the third number of his paper after regretting that the subject of immortality could not have been kept silent or "suppressed," says:—

"No choice is left us but to give our assent to materialism, or discuss the subject." He adds—"When so much has been said, and for so long a time, on the unconscious state of the dead, and extinction of the wicked, together with an evident determination to give us no chance to be heard in the papers devoted to that discussion, all will see and feel the justice of our having a medium open in which we can be heard." He concludes thus—"If brethren have decided, that this subject must and shall be discussed, why do they fear to have both sides

given? Will truth suffer by being placed in juxtaposition with error?"

The foregoing statement is incorrect. Will the author correct it, or give facts to sustain the charge against the Bible Examiner? That must be one of the "*papers*" included in his complaint, and he specially names our paper in another article on the subject. He was never refused a hearing in the Examiner, nor was any other person on his side the question at issue. Moreover, one of the most able ministers in the Wesleyan Methodist Church has used the columns of the Bible Examiner, *unrestricted*, to write on the opposite side of these questions: and he conducted the argument with as great ability as any of our opponents can; and yet I. E. Jones says, "The papers devoted to that discussion" have "an evident determination to give us no chance to be heard"!!! We hope he will not act on the proverb that, "The end sanctifies the the means;" or, "Let us do evil that good may come." The Bible Examiner has never shunned to meet any honorable man on these questions; and it has *never refused* any one a hearing who was opposed to its views on immortality. It has always *invited* its opponents to speak in its columns; and yet we are told, at this late day, a paper must be started to oppose the view that man is not immortal by creation, because we "fear to have both sides given in the papers devoted to that discussion"!! The Editor of the Bible Examiner trusts, that "all will see and feel the justice of" our opponents being careful not to misrepresent us, if they expect us to respect or notice them; and here we will leave the matter till we see whether there is really a disposition to adhere to *facts*; only adding, that the statement, in another part of Mr. Jones' paper, that "the Bible Examiner was closed to Dr. Walsh," after his somerset into Phariseeism, is entirely incorrect: he was never refused a hearing on account of his change of views. Nor will he, nor dare he say so, whatever Mr. Jones may say *for him*.

"ADVENT HARBINGER."—We again call attention to the Harbinger, edited and published by ELD. JOSEPH MARSH, Rochester, N. Y. We consider it a most valuable paper, and worthy the patronage of all who wish one in search of the *whole* truth. It is with the Examiner on the Life and Death question, and nearly so on the Age to come, as well as on the Second Advent. *Terms*, $1 per volume, of 26 numbers: published weekly. We hope our friends, particularly in this city as well as elsewhere, will subscribe for it. You ought to have a good weekly paper; and we know of none so likely to be profitable to you as the Harbinger. We act as agent for it in this city; subscribe at once.

"THE ADVENT WATCHMAN," is a new paper, quarto, of eight pages, published weekly at Hartford, Conn., by "*The Second Advent Missionary Association.*" DR. DAVID CRARY is Publishing Agent. Its title indicates its object; but pressing engagements have prevented our examining its contents as thoroughly as we shall hereafter. The terms are $1 per volume of 26 numbers. We presume it will be an interesting paper, as it designs to help forward missionary labor in the promulgation of the doctrine of the speedy second advent of our Lord.

"THE PNEUMATOLOGIST," or *Spiritist*, Nos. 4, 5, 6 were received during our absence, and we have had no time to examine the contents. The Editor promises to Review Dobney on Future Punishment in his next. We are glad he is going about that work, as he will find something more formidable than "ghosts" in the encounter. We have no fear for Dobney's work; it will stand the shock, and be as unmoved as the rocks of Gibraltar, against which the foaming waves spend their fury.

"THE SPIRITUAL PHILOSOPHER," is published by La Roy Sunderland, Boston, Mass., weekly at $2 per year. "Its columns are open to . . . . . the *Higher Spheres of Intelligence above;*" and many other "*'ologies;*" so that the world is like to have a chance to know more than God has ever revealed to man, and before such light revelation—or the Bible—will be mere moonshine. We received the first number, and sent the Examiner in exchange; but since that the "Philosopher" has made its appearance to us no more, only as we got a peep at it on our late tour west. We conjecture it was because we did not give it an editorial notice. Perhaps it will now *appear* to us again. We shall, the Lord willing, give due attention to those "communications" from the *Lower* "Spheres of Intelligence." We think we know something about these matters, and the Lord helping us, we shall not spare this embryotic development of a most fatal delusion.

THE IMMORTALITY OF THE SOUL.

DID HEATHEN PHILOSOPHERS BELIEVE THIS FABLE?

We confess we have so often heard it taught, from our childhood, that the Pagan philosophers did believe in the natural immortality of the soul, we once supposed it was an undoubted fact that such was their belief. The *Christian* advocates of this fable appeal to those philosophers to sustain them in a doctrine which the Bible no where teaches: and we wonder not that the advocates of immortal-soulism are so fond of conjuring up Pagans to their help, see-

ing there is no help for them in the Scriptures of truth. Archbishop Whately, in his Lectures on "Scripture Revelations concerning a Future State," has convinced us that the parade immortal-soulists have made of Pagan belief on this subject is equally without foundation in truth as their appeals to the Bible. The following extract from a note in his work will set this matter in its true light; he says:

Among the heathen philosophers, Plato has been appealed to, as having believed in a future state of reward and punishment, on the ground that the passages in his works in which he inculcates the doctrine, are *much more numerous* than those in which he expresses his doubts of it. I cannot undertake to say that such is not the case; for this arithmetical mode (as it may be called) of ascertaining a writer's sentiments, by counting the passages on opposite sides, is one which had never occurred to me; nor do I think it is likely to be generally adopted. If, for instance, an author were to write ten volumes in defence of Christianity, and two or three times to express his suspicion that the whole is a tissue of fables, I believe few of his readers would feel any doubt as to his real sentiments. When a writer is at variance with himself, it is usual to judge from the nature of the subject, and the circumstances of the case, *which* is likely to be his real persuasion, and which, the one, he may think it decorous, or politically expedient, to profess.

Now in the present case, if the ancient writers disbelieved a future state of reward and punishment, one can easily understand why they should nevertheless occasionally speak as if they did believe it; since the doctrine, they all agreed, was useful in keeping the multitude in awe On the other hand, would they, if they did believe in it, ever deny its truth? or rather (which is more commonly the case in their works) would they allude to it as a fable so notoriously and completely disbelieved by all enlightened people as not to be worth denying, much less refuting, any more than tales of fairies are by modern writers?

Even Aristotle has been appealed to as teaching (in the first book of the Nicomachean Ethics) the doctrine of a future state of enjoyment or suffering; though it is admitted by all, that, within a few pages, he speaks of death as the complete and final extinction of existence, "beyond which there is neither good nor evil to be expected." He does not even *assert* this as a thing to be proved, or which might be doubted; but *alludes* to it merely, as unquestioned and unquestionable. The other passage (in which he is supposed to speak of a state of consciousness after death) has been entirely mistaken by those who have so understood it. He expressly speaks of the dead, *in that very passage*, as "having *no* perception;" and all along proceeds on that supposition.

But many things *appear* good or evil to a person who has no perception of them at the time they exist. For example, many have undergone great toils for the sake of leaving behind them an illustrious name, or of bequeathing a large fortune to their children: almost every one dislikes the idea of having his character branded with infamy after his death; or of his children coming to poverty or disgrace: many are pleased with the thought of a splendid funeral and stately monuments; or of their bones reposing beside those of their forefathers, or of their beloved friends; and many dread the idea of their bodies being disinterred and dissected, or torn by dogs. Now no one, I suppose, would maintain that all who partake of such feelings, expect that they shall be conscious, at the time, of what is befalling their bodies, their reputation, or their families after death; much less, that they expect that their happiness will, at that time, be effected by it. In fact, such feelings as I have been speaking of, seem to have always prevailed, even the more strongly, in those who expected no future state.

It is of these posthumous occurrences that Aristotle is speaking, in the passage in question. But he expressly says, in that very passage, that "it would be *absurd* to speak of a man's actually enjoying happiness after he is dead;" evidently proceeding (as he always does) on the supposition that the dead have ceased to exist.

I will add, what I think cannot but be interesting to some of my readers, two letters (as translated by Mr. Melmoth), one addressed to Cicero (a philosopher often appealed to as maintaining the soul's immortality) by his friend Sulpicius, to console him for the loss of a beloved daughter; and the other, Cicero's answer; each furnishing a melancholy and instructive comment on the Apostle's expression relative to the heathen "who sorrowed as having no hope." Gospel-light is so familiar to us, that we are not apt to value it as we ought, unless we now and then, by the help of imagination, transport ourselves for a few moments into Pagan darkness, and then the contrast strikes us.

The letters we omit on account of their length. All the consolation that is given by the one party or received by the other is drawn from mere worldly considerations, and no ray of light appears to shine on either of their minds as to a future state—much less of the soul's immortality. In the body of one of his Lectures, Archbishop Whately makes the following remarks:

The ancient heathens did but conjecture, without proof, respecting a future state. And there is this remarkable circumstance to be noticed in addition; that those who taught the doctrine (as the ancient heathen lawgivers themselves did, from a persuasion of its importance for men's conduct), do not seem themselves to have believed what they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar.

It does not appear, however, that they had much success in impressing their doctrine on the mass of the people: for though a state of future rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable. It does not appear, from the account of their own writers, that men's lives were ever influenced by any such belief. On the contrary, we find them, in speeches publicly delivered and now extant, ridiculing the very notion of any one's seriously believing the doctrine. And when they found death seemingly unavoidable and near at hand, as in the case of a very destructive pestilence, we are told, that those of them who had been the most devout worshippers of their gods, and had applied to them with various superstitious ceremonies for deliverance from the plague, finding that the disease

still raged, and that they had little chance of escaping it, at once cast off all thoughts of religion; and, resolving to enjoy life while it lasted, gave a loose to all their vicious inclinations. This shows, that even those who had the firmest faith in the power of their gods, looked to them for *temporal* deliverance only, and for their preservation in *this* life, and had not only no belief, but no suspicion even, that these Beings had any power to reward and punish beyond the grave;—that there was any truth in the popular tales respecting a future state.*

It may be thought, however, by some, that the wisest of the heathen philosophers, though they did not hold the notions of the vulgar as to the particulars of a future state of rewards and punishments, yet had convinced themselves (as in their writings they profess) of the immortality of the soul. And it is true that they had, in a certain sense; but in such a sense as in fact makes the doctrine amount to nothing at all. They imagined that the souls of men, and of all other animals, were not created by God, but were themselves parts of the divine mind, from which they were separated, when united with bodies; and to which they would return and be reunited, on quitting those bodies; so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning; and was to return after death into the same condition in which it was before our birth; a state without any distinct personal existence, or consciousness. It was the *substance of which the soul is composed*, that (according to this doctrine) was eternal, rather than the soul itself; which, as a distinct Being, was swallowed up and put an end to. Now it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of *such* a future state as this, which consists in becoming, after death, the same as we were before birth. To all practical purposes, it is the same thing as annihilation.

Accordingly the Apostle Paul, when speaking to the Corinthians (1 Cor. xv.) of some persons who denied the "*Resurrection* of the dead," (teaching, perhaps, some such doctrine as that I have just been speaking of,) declares, that in that case his "preaching would have been vain." To deny the "*resurrection*" is, according to him, to represent Christians as "having hope *in this life only*," and those "who have fallen asleep in Christ, as having *perished*." (v. 18, 19.) As for any such future existence as the ancient philosophers described, he does not consider it worth a thought.

Such was the boasted discovery of the heathen sages! which has misled many inattentive readers of their works; who, finding them often profess the doctrine of the immortality of the soul, and not being aware what sort of immortality it was that they meant, have hastily concluded that they had discovered something approaching to the truth; or, at least, that their doctrine was one which might have some practical effect on the feelings and conduct, which it is plain it never could. And such, very nearly, is said to be the belief entertained now by the learned among the East Indian Bramins, though they teach a different doctrine to the vulgar.

We hesitate not to express our full conviction that the doctrine of an immortal soul in man is one of the devil's frauds to turn off eyes from the great gospel fact that Life and Immortality are *only* through Christ Jesus our Lord. Satan's grand work has been from the beginning, to get up *counterfeits*. When Moses is sent to Pharoah, and at God's command casts down his rod and it becomes a serpent, Satan's agents try to counterwork the miracles, by turning their rods to serpents. When the great gospel proclamation is made, of "Life and Immortality" through Christ alone, a *counterfeit* soon appears, and an attempt is made to pluck this glory from Christ's brow and place it on the head of "*corruptible* man." The result has been, a bastard child was begotten in the church; and Papacy, with all its purgatorial lies and follies, made its appearance, and the way is now prepared for another, so called, "spiritual development" from the "*spheres above us*;" which will ere long be seen to be a personal developement of Satan himself, or the Anti-Christ and Man of Sin, of which Papacy has been only the *type* and *forerunner*. All this comes from the church having departed from the simplicity of the gospel; and from their not having adhered to the truth of God, that Immortality and Eternal Life are *gifts* of God through Jesus Christ *alone*, and only attained by a resurrection from the dead by Christ, who is the resurrection and the life. But we cannot now utter all we feel and all we see in this subject. We shall, however, God willing, speak out in stronger terms than we have ever yet spoken on the "strong delusion" of natural immortality and its legitimate consequences. It is no time to parley with that first lie ever uttered—"Ye shall not surely die"—"Ye are immortal." That was the first testimony to man's natural immortality ever uttered; and it is the *only* testimony for that delusion found in the Bible. Let this serpent falsehood be dragged away from the horns of the altar—the church of God—where it has taken refuge in hopes to escape death—and let it be slain by the sword of the Spirit of God, "which is the word of God." "*The soul that sinneth it shall die.*" Thus speaketh the Almighty; and every part of His *revelation* is in harmony with this truth. Let the advocates for natural immortality beware lest their cry of "*Infidelity*" against us recoil upon their own heads; and they be found to be *rejecters* of "Christ, who is our life," and through whom *alone* immortality can be obtained; and that by a "patient continuance in well doing *seek for*" it. Rom. 2: 7.

* The lamentation of a Greek poet over his friend, which I subjoin, strikingly illustrates what I have been saying:—

"The meanest herb we trample in the field,
Or in the garden nurture, when its leaf
In Autumn dies, forebodes another Spring.
And from brief slumber wakes to life again:
Man wakes no more! Man, peerless, valiant, wise,
Once chill'd by death, sleeps hopeless in the dust,
A long, unbroken, never-ending sleep."

Moschus. Epit. Bion. translated by Gisbourne.

"TIME OF THE END."

"The words are closed up and sealed till the time of the end." Dan. xii. 9.

We are come to the Time of the End. Israel were to be punished Seven Times, as being cast out among the Gentiles, and made Lo-ammi, over and above what they were to suffer in the land, and as bearing the name of Israel. These Seven Times commenced when Ephraim, the first-born, was cut off that they should not be a people. Then were they to come under the burden of Damascus, a Gentile people, which is predicted, Isa. xvii.—Then were they to be lost as Ephraim or Israel. Then were they to become Lo-ammi as predicted, Hos. i. Their peculiar, designation being taken from them, they were of course not to be distinguished, as to name, from the common Gentiles. The commencement of this period is noted Is. vii. "Within threescore and five years shall Ephraim be broken, that it be not a people."—Then were they to lose the name of Ammi, my people. Isaiah is said to have delivered that prophecy, seven hundred and forty-two years before the first coming of Christ. Take sixty-five from that number, and we have six hundred and seventy-seven, as the year of Israel's political decease.—The period during which they were to be punished as undistinguished from the Gentiles, was seven times, as predicted, Lev. xxvi. 18, 21, 24, 28: which punishment was to take place after their being devoured by disease, v. 16, and by famine, v. 19, 20, and by beasts of the earth, 22, and by the sword, and by the accumulation of all these sore judgements wherewith the Lord threatened to punish them whilst recognised as his people v. 25, 26. These seven times form the great prophetic week of prophecy.

Sometimes the half of this week is called twelve hundred and sixty days, or three hundred and sixty, —the number of days in a prophetic year, multiplied by three and a half. The same period is called forty-two months:—forty-two times thirty, the number of days in a prophetic month, being the same number, of twelve hundred and sixty. The two half weeks or whole seven times, make two thousand five hundred and twenty. Now, the six hundred and seventy-seven years before Christ, and eighteen hundred and forty-three since, make just the same number of two thousand five hundred and twenty. A day, we know from several parts of the prophetic word, is given to represent a year, when typical language is made use of. So reckoning, we are come to the end of the times of the Gentiles, the period during which Israel, and especially Ephraim, was to be confounded among the Gentiles, and during which the city was to be trodden under foot of other nations. Now is the book to be opened, "The vision of *All*" is to be disclosed. Now are we come, not indeed to the end of time, as some have supposed, but to "The Time of the End." Of which Time it is predicted that many run to and fro, and knowledge would be increased:—now are we come to the time for the manifestation of the truth of God, as to the punishment and blessing of his people Israel, and the approaching glorious reign of Messiah their Prince.

A prime error, with regard to this subject, has been the limiting the term Israel to the Jews, a very small portion of the people, and indeed not at all the people chiefly concerned in the predictions referred to. The Jews are not of Ephraim, in whom the threatening was fulfilled, and in whom the resurrection, as in the valley of dry bones, Ezek. xxxvii, is promised to be accomplished. The Jews were never lost as to name, as were the sheep of the house of Israel—as were the tribes more particularly for whom Christ became a servant, to raise them up, that he might also be for salvation to the ends of the earth: Is. xlix. 6.

The confounding together of Israel and Judah has brought much confusion into the views which men entertain of the prophetic word: on account of which confusion many have sought excuse for their utter rejection of that word: whilst others have been led to deny its application to the natural descendants of Abraham, and indeed its literal import altogether. Some have contented themselves with confused dreams on the subject, out of which they have obstinately refused to be awakened even by their own most glaring inconsistencies.

The crudities which have been indulged in cannot, however, now long suffice. The time of the end unto which we are now come, requires, that knowledge should be increased on this subject as well as upon others. The need for it in England has been sufficiently apparent. Israel and their King are the great subjects of prophecy: the key to the predictions respecting Israel has been wanting. The true case of Ephraim has not been recognised. The calculation has been made without reference to the first-born, the heirs in Christ of the promises made unto the fathers. In some eminent students of prophecy in our own day, there was besides, an anti-christian leaven which ultimately corrupted their whole system: leaving in the public mind, a most fatal nausea of the truth itself, because of the evil which Satan had so cunningly contrived to intermingle therewith. It will be our earnest endeavor to assist in recovering both those who have fallen into that awful snare, and also those who because of it, have fallen out of all consideration of the sure word of prophecy. May God give us faithfulness to manifest the heart and mind of our dear Lord.

In America the Second Advent doctrine appears to have been comparatively new. There, many have been just awakened from their long and deep slumber. Some great points they have realized.—The second coming of Christ is very near, the resurrection at the same time of the saints, his glorious reign with these over the earth, and the application of the term Israel to another people than the Jews, they have seen. These are great truths, but they are not the whole truth. So far from it, that our American brethren have been left to form as the foundation of their system, five principles, the first four of which are directly opposed to the plain testimony of scripture; and the fifth is already contradicted by the fact, that the world has survived the spring of the present year, at which they fixed its destruction, and the second advent of our Lord. The time of the opening of the Book and the manifestation of Israel, they confounded with the entire completion of the present dispensation; and they have connected with the Lord's second coming, circumstances which do not occur until the close of the thousand years' reign. Then it is that the present heaven and earth flee away, and the new heavens and new earth shall be given.—The heavenly city, the New Jerusalem, shall however, at our Lord's Second Advent, descend out of heaven to the neighborhood of the present earth; and there-

into shall the glorified bride, the Lamb's wife, be introduced. The earth shall continue to be inhabited by men in mortal bodies; by those that shall be preserved of Israel, and of the nations, after the judgments have been poured out upon the wicked at the time of our Lord's second advent, and the resurrection of the saints. Then the glorified saints shall be given power over the nations, and have full authority to punish, and have marvellous means of blessing those under their dominion. Sin and its punishment among the inhabitants of the earth shall not then as now, descend from sire to son, but every one shall die for his own iniquity: The man that eateth the sour grape his teeth shall be set on edge. Thus purely and immediately shall justice take place; and so shall peace be established unto the ends of the earth. Those means that are now wasted in destructive war, shall be turned into the multiplication of blessing, under the ministration of the King that shall reign in righteousness, and the princes that shall rule in judgment. Thus shall not only the saints be exalted into glory, but thus shall the creature itself be delivered from the bondage of corruption into the glorious liberty of the sons of God. The whole resources of nature shall develope themselves to their fullest extent, under the blessed sway of the saints. They shall then with their Lord be kings and priests and they shall reign on the earth. At the same time, their point of centralization shall be above the earth, in their heavenly inheritance, the New Jerusalem; which cometh down out of heaven from God; and in the light of which the nations of the saved shall walk.—*J. Wilson's paper, "The Time of the End;" England*, 1844.

ISRAEL AND THE JEWS.

THE CASE OF THE SO CALLED LOST HOUSE OF ISRAEL AS CONTRASTED WITH THAT OF THE JEWS.

That the land of Israel was given to Israel, and not merely to the Jews, would seem to require but little proof. It is true that the Jews, or inhabitants of Jerusalem, did say of old to the ten tribes, Ezek. xi. "Get you far from the Lord; unto us is this land given in possession." But did the Lord approve of this denial of their brethren? Did he allow the justice of their claim? Most decidedly not. Repeatedly does he impress upon the prophet, the truth that they were still his brethren and they where "All the house of Israel," even they whose expatriation was thus rejoiced in by the Jews. For the Jews had their wish gratified, so far as that the house which is called "*All Israel*," was removed from beside them, and taken away by the Assyrians into the north country; where they have lost the very name of Israel, and whence they are supposed never to have returned to contest the right of the Jews to the whole possession of the land appointed to the twelve tribes of Israel. But what, at the same time saith the Lord to their being sent far off from him? He saith, "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a Little Sanctuary in the countries unto which they shall come." So he was to be more to Israel in their outcast state, than he has promised to be to the Jews in their dispersion: for these were to seek him and not to find him, until the time of his return; whereas those shall be found of him, and he shall be to them as a Little Sanctuary, and that previous to their restoration, and when they are yet in the countries into which they should come. Thus would he be to them, before they were brought back into their own land which hath been so long lying desolate without them. But their restoration to the land shall also take place. Not only did the Lord say with regard to the Jews—"I will even gather you from the people, and assemble you out of the countries where ye have been scattered; and I will give you the land of Israel." With regard to their outcast brethren of the house of Israel, he said: "And they shall come thither, and shall take away all the detestable things thereof, and all the abominations thereof from thence." Israel's heart has been divided, but Judah's requires to be renewed; 'and I will give them one heart, and I will put a new spirit within you.' Israel's heart shall cease from being hardened against his own flesh of the house of Judah: "And I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances and do them: And they shall be my people, and I will be their God."—*Ibid.*

LETTER FROM DR. HARVEY.

Poughkeepsie, N. Y., Sept, 1850.

BRO. STORRS:—I have been desirous, for some time past, to express to you the pleasure and profit received from reading the "Bible Examiner." Its appearance is welcomed with delight. I prized it as one of the best works I take, and only regret that its visits are so few. I hope you will be able to make it a semi-monthly soon, if not a weekly.

I have scattered abroad the Extra Examiners you sent me, and all the copies of your Six Sermons. I believe the *seed—the truth*—is taking root; and I trust will bring forth fruit unto the glory of God. I can now reckon on one or two, who are fully convinced of the great and glorious truth of the Bible, as maintained by the Examiner, and several others, whose former views are well shaken. I wish you could make it in your way, when on a tour in this part of the State, to visit Poughkeepsie, and give this people an opportunity of hearing the word of truth. I should esteem it a privilege to have you as a guest at my house. Please think of this, and may the Lord direct you to decide as shall most advance his glory and truth.

A. B. HARVEY.

We will try to visit you before long. We are glad to hear that the "Six Sermons" are doing good. Let the Lord have all the glory.

DR. LEE, of North Carolina, wrote us a few days since for four hundred copies of the Sermons. He had previously sent for 200, and says—"I have disposed of all of the copies (gratuitously,) and I do know that the doctrine is spreading silently—safely—surely—successfully. I can dispose of, or *sell* 200 copies of the Six Sermons now as easily as I could give away two copies two years ago."

On our late tour West, we received orders for near fifteen hundred copies of the Sermons. All this looks very much like "*a decided reaction*," as said the "Pneumatologist," last June: and it looks,

too, as if the "True Wesleyan" made a small mistake when it said "Mr. Storrs' views are making very little, if any progress." Never were they spreading with greater power than at this hour. No thanks to us, however; all praise to God for defending his own truth and causing it to take root: may it bear much fruit to his glory: and we have no doubt it will: for it is the truth that makes men *free*.

Br. William Ongley wrote us from Canada, Sep. 2d, saying—"I expect, as soon as I get into the States again, I shall have to write for more of the Six Sermons. All the brethren acquainted with me know I always carry, 'Life and death' with me in my trunk; on that good title, with capital letters—'Are the Wicked Immortal? Have the Dead Knowledge?' Glory to God, these Truths will overthrow the fables of the day, if the people will read and search for themselves. I know of one Infidel—made such by the preaching of immortal-soulists—who came out on Bible Truth, and is now making a bold stand for it, through the blessed truths of Life and Death, in our last appointments. We expect more, of the same stamp, will come out on our return. We pray the good Lord to raise up men who shall continue to preach the word." So the good work goes on.

From Geo. Dillabaugh.

Victor, N. Y., August, 1850.

Bro. Storrs:—I can't use language to express the gratitude I owe for the glorious truths advocated in the Six Sermons and Examiner. You have learned, I trust, that the way the prophets and apostles walked in is the only safe way; though the dowry here is persecution. Thank God, eternal life is promised when Jesus comes to restore the kingdom to Israel. He has made immortality and eternal life clear, through the gospel; and all who will seek for it, by patiently continuing in well doing, will gain the prize.

Go on, beloved of God, nor fear
An arm of flesh, or mortal jeer;
And when the race is fully run,
The battle fought, the victory won,
Thy Saviour shall bestow
A throne, a kingdom, and a crown,
And thou for ever shall sit down
Where living waters flow.

The Examiner, from the absence of the Editor, and other causes, is two weeks later, for this month, than usual. For November it will be issued early.

BOOKS, PAMPHLETS AND TRACTS.

We design to keep constantly on hand the following works on the grand gospel truth of "*Immortality for man only in Christ*," and let a new effort be made to place them in every house in the land.

1. "Scripture Doctrine of Future Punishment, by *H. H. Dobney*," Baptist Minister, England; 286 pages, 12 mo. It is a most luminous defense of the truth that *immortality* is to be possessed *only* by a union with Christ. *Price* 75 cents, bound; or 50 in paper covers, suitable to be sent by mail.

2. "Dialogues on Future Punishment, by *Rev. Wm. Glen Moncrieff*," Scotland. A most valuable and convincing work, which ought to be in the hands of every person where the gospel is preached. It is a pamphlet of 66 pages, 12mo. *Price*, 15 cents. Its value can be understood only by an examination.

3. "The Unity of Man, or Life and Death Realities. A Reply to Rev. Luther Lee, by *Anthropos*." This is a thorough refutation of Mr. Lee's position of the natural immortality of man's fancied "immortal soul." We have no fear for the truth, if this work can only follow Mr. Lee's: it will not leave a remnant of his philosophy of man's double entity, and *half* immortality, and indestructibility. It contains 122 pages, 18mo., in paper covers. *Price* 15 cents.

4. "Six Sermons, by *Geo. Storrs*: An inquiry, *Are the wicked Immortal?*" to which is *added*, a dissertation on the "State of the Dead;" and *prefixed* Archbishop Whately's remarks on "*The Second Death!*" Thousands of copies have been scattered abroad. The work will speak for itself. It has 128 pages, 18mo., in paper covers. *Price 15 cents.*

One *third* discount will be made on each of the above works, to wholesale purchasers, *for cash*.

5. "Can you Believe? by *Wm. Glen Moncrieff*," Scotland: a tract of four pages. It is well calculated to arrest attention and lead men to see the absurdity of the notion of immortality in sin and suffering. Price 30 cts. per hundred.

6. "Second Death, by *Archbishop Whately*;" to which is added "Opinions of Eminent men," &c.; a tract of 8 pages. It is of great value, and may be placed in the hands of persons who, perhaps, would read nothing else on the immortality question. *Price* 60 cents per hundred. Let it be widely scattered.

7. "The Rich Man and Lazarus:—A *Tract* of 12 pages—the same as published in connection with the "Six Sermons," 18 mo. Price 75 cents per hundred; or $6 per thousand.

9. "Bible Examiner Extra." This contains Archbishop Whately's remarks on the "Second Death,"—A History of the Doctrine of an Immortal Soul—Our "Six Sermons" on the Inquiry—Are the Wicked Immortal? With some other matters. The Extra is 16 pages quarto. and sold at the extremely low price of $2 per hundred; or if stitched and trimmed, $2.20. This work contains more matter for the price than any other work we have; and the price does but barely pay the cost of printing. From seven to ten thousand copies have already been called for *this year* On this work there can be no discount, whatever the amount called for.

9. "Our Israelitish Origin, or *Lectures on Ancient Israel*, by J. Wilson," England. This work has no connection with the others in the foregoing list, but is designed to show that the modern inhabitants of Europe, and the people of the United States, are the literal descendants of Jacob, and of the lost tribes of Israel. It is deeply interesting, and should be read carefully by all. *Price* 75 cents, bound, or 50 in paper covers, with one-third discount to wholesale purchasers, *for cash*.

Address Geo. Storrs, Philadelphia, Pa.,

P. S.—We are not able to send out these works on commission to any one.

They are all for sale by Marsh & Pinney, Advent Harbinger Office, Rochester, N. Y.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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THE TWO THRONES:

OR, THE THRONE OF GOD AND THE THRONE OF CHRIST.

BY THE EDITOR.

TEXT.—"*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*" REV. 3: 21.

These words are addressed by our Lord to his followers after his exaltation from suffering and death. They clearly recognize *two* thrones, *viz.* The Throne of the Father and the Throne of him who "is the beginning of the creation of God;" verse 14.

The position that our Lord Jesus Christ occupies during the present age, we apprehend, is but very imperfectly understood; or, is too generally overlooked. He now occupies a position that may be illustrated by the case of Joseph after his captivity and suffering in Egypt, Gen. 41: 40—44, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharoah said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot, in all the land of Egypt."

Here it is seen that Pharaoh invested Joseph with supreme and unlimited authority, reserving only the right to resume that authority when the end is accomplished for which this investment was made. During the period that this authority was in Joseph's hands, all Pharaoh's kingdom was to be ruled by Joseph's word, and without his authority "no man should lift up his hand or foot in all the land of Egypt." It was only in the throne that Pharoah reserved a superiority to Joseph; all other authority was made subject to him; even to the right to make and "*seal*" laws, as the King's seal was put upon Joseph's hand by Pharoah's own act. Thus God, the Father, exalted Jesus, after his sufferings and deaht, to His throne in heaven.

THE THRONE OF GOD.

This is that on which Jesus our Lord sits during this present age, and which he will continue to occupy till his enemies are subdued, and he has given to him his own throne: on this throne he is now invested with "all power in heaven and in earth." That this is his present position we shall now attempt to show from the Scriptures.

1. The text asserts that our Lord now sits on his Father's throne, and that prior to his actual session there, he *overcame;* which imports that it was after his sufferings and death that he was exalted to that high honor and dignity.

2. The present exalted position of our Lord was a matter of promise, as we find recorded, Psa. 110: 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

The meaning of this text the Pharisees could not comprehend when our Lord propounded to them the question how David in spirit called the Christ Lord, if he was David's son, as they affirmed. Truly, the Pharisees were not able to answer that question, nor was any other man prior to our Lord's ascension to the throne of God, after his resurrection from the dead. God had determined to give him the throne of his father David; but the spirit of prophecy foresaw that when he should come into the world the nation would reject him as king and put him to death. Thus he would be denied his own throne, by men, at that time; but "The LORD JEHOVAH—said unto" him, in promise, I will raise you from the dead, and "sit thou at my right hand"—be seated on my throne; though denied your own, *viz.*, the throne of your father David, you shall nevertheless have *a* throne and be exalted to rule, till by the authority and power I will invest thee with, "thine enemies" shall be made "thy footstool." Such is the position to which JEHOVAH promised to exalt His Son, when rejected of men; for though "disallowed of men" he was "chosen of God and precious." In view of this exaltation—or, "for the joy that was set before him," he "endured the cross, despising the shame, and is sit down at the right hand of God."

3. Peter took the same view of the present exaltation of Jesus, on the day of Pentecost, when the Holy Spirit had been so copiously shed on the disciples. After having spoken of his death and resurrection, he adds,—"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Here it will be seen that Peter refers to the 110th

Psa. 1st v., as having its fulfilment in Jesus' present exaltation. It should also be observed, that the Spirit of God in Peter marks emphatically the two thrones—"God hath made that same Jesus whom ye have crucified, BOTH Lord AND Christ." Christ signifies *anointed*, and refers to his kingship on David's throne; as all the kings of Israel were anointed to that office; so was David by Samuel, as God directed. Peter, then, speaks of Jesus as the anointed king for David's throne, which was on earth; but he also recognises, and wishes "all the house of Israel to know ASSUREDLY, that God hath made" Jesus "Lord;" or had seated him at his right hand, according to the promise of 110th Psa.; and the evidence of this fact was manifest in that remarkable effusion of the Holy Spirit on that day. He does not lose sight, in the glory to which Christ is now exalted, of the fact that he is the anointed who is to sit on David's throne—or Messiah's own proper throne—an event then future, but made certain by his present exaltation, now invested with power and authority to make his enemies his footstool.

4. Paul calls attention to the present exaltation of our Lord, in speaking of "the working of God's mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1: 19—22.

Here his authority on the Father's throne is fully stated: and is seen to be universal and unlimited: there is no principality, power, might, or dominion, in any part of the empire of Jehovah, excepted. All this is done with special reference to the sanctification and final exaltation of Christ's church, "which is his body:" and is also to constitute the body of his rulers, on his throne, when he shall be put in possession of it.

5. In Heb. 8: 1, the apostle uses this language—"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

Here not only is his exaltation to his Father's throne noted, but that while there he executes the office, also, of high priest. How glorious the thought, that while invested with "all power in heaven and in the earth," he also appears on that throne in behalf of all who trust in him, or may come to God by him.

6. Peter, in another place, expresses the idea of Christ's exaltation, and supreme authority on the throne of God: 1 Peter 3: 22—"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Here all is clear: there is a perfect subjection to his rule fully stated.

7. In Rom. 14: 9, the apostle tells us—"For to this end Christ both died, and rose, and revived, that he might be lord both of the dead and living." He attained to his present exaltation and authority by submitting to death and being raised up from the dead. Through this means he attained to the honor of being *Lord* BOTH of the dead and living; or the possession of unlimited power.

8. We now come to another text in which this point is fully brought out. It is Phil. 2: 7—11, "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here we see that Christ first subjected himself, voluntarily, to humiliation and a most shameful death. For this cause—on this account—or, because of this—"God hath highly exalted him—that at the name of Jesus every knee should bow"—as Pharaoh required all to do before Joseph. And this subjection to Jesus was of all in heaven, in earth, and under the earth: that is, it was universal and unlimited. This is more fully expressed, when it is added "Every tongue should confess that Jesus ["the man"] Christ ["the anointed" king for David's throne] is Lord [ruler on the throne of God] to the glory of God the Father," who hath given him exaltation, and now requires all beings to pay Jesus homage in that state. He that refuses to do it is a rebel against God, and does not glorify the Father. Here then comes the test: Jesus has been rejected of men as king on David's throne; but God hath placed him on His own throne, and now requires all, as the *sinequanon*—the indispensible condition—to confess Jesus as the supreme ruler on the throne of God, by God's own appointment. The penalty for rejecting the requirement is *death*—the reward for complying with it is life eternal, and to be a partner with Christ on his own throne when he shall take possession of it. The condition specified in this test is mortifying to the proud hearts of men; but that pride is the very thing that unfits them to live forever, or to have part with Christ on his own throne; and hence must be overcome or we perish. Like Joseph's brethren let us make haste to humble ourselves before him, whom, by our sins, we have crucified afresh. He is "highly exalted," and we are required to honor him with great honor; and he deserves it well who has loved us unto death. Let all make haste to honor Jesus—the exalted Jesus—Jesus on the throne of God—Jesus invested with supreme authority and universal sway—let us make haste to honor him as "Lord of all." The humiliation must be deep and unfeigned—no hypocritical pretentions of submission will pass here—it must be sincere and unreserved.

9. In this state of exaltation Stephen saw Jesus just before his martyrdom, as recorded, Acts 7: 55, 56—"But he, being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of man standing on the right hand of God." The testimony of Stephen, on that occasion, enraged the enemies of Christ, and they rushed upon the holy man of God with stones, stopped their ears, and slew him. Still, Jesus sits on the throne of God, notwithstanding the hatred of the human heart to this great truth, on the reception or rejection of which, where proclaimed, hangs life or death to men. God has *chosen* to place Jesus there; and requires all men to do him homage in that position; and tests their disposition of mind towards

himself by their acknowledgement or rejection of Jesus on the throne of God.

10. Our Lord himself, after his resurrection from the dead, announced this truth for the reception of his followers—"All power is given unto me in heaven and in earth:" Mat. 28: 19. On this truth was based the commission to "*Go teach all nations*:" on the reception of this truth depended the action of the disciples in their work—on the belief of this truth must depend the action of sinners to whom the proclamation should come—on the belief of this truth and a correspondent action hangs our eternal destiny. He who rejects this truth, when clearly presented to his mind, must experience the judgment of God unto condemnation to the second death.

11. We may here notice that at the last interview of our Lord with his disciples, after having announced this great and all important truth, it is recorded Mk. 16: 19—"So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Thus taking his position for the present age, on the throne of God.

12. Paul informs us that it was after Jesus' sufferings that he was exalted to this high station. He says, Heb. 1: 3—"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And again, Heb. 10: 12, 13, he says—"But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Here the apostle intimates not only that it was after his sufferings that he was exalted, but that the exaltation is to continue till his enemies shall be made his footstool, leaving no hope of escape to such as continue to refuse submission to God's requirement as expressed Phil. 2: 9—11; which we have contemplated. Submit and *live:* continue to rebel and *die;* one or the other we all must do.

13. But, for the comfort of those who do submit, we record one more text on this point, Rom. 8: 34, "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

How full of consolation to the humble soul who credits God's testimony of His Son, and who has complied with God's demand to yield him homage in the exalted throne to which he is raised. Four particulars are here stated: all full of consolation. 1. "Christ died." What then if we are called to suffering and sorrow for his name? 2. He "is risen again." Then he is alive; and because he lives his followers shall live also. 3. He "is even at the right hand of God." Then he has the power to execute all his love designs for his followers. 4. "Who also maketh intercession for us." Then our cause is safe in his hands; for, the intercessor has in his hands all power in heaven and earth. What an intercessor—what a mediator—what a Saviour. O, that men could see the bliss—the joy—the honor—the inexpressible value of an entire, constant, and eternal consecration to Jesus, God's exalted Son.

Our Lord's seat on his Father's throne is not an unmeaning matter. He sits there in the administration of authority and power till the number of *his* ASSOCIATE *rulers* shall be completed; then he will leave his Father's throne to take his own. We now come to speak of—

THE THRONE OF CHRIST—OR, HIS OWN THRONE.

That there is such a throne to be hereafter occupied by Jesus, the Christ, we shall now endeavor to show.

1. God in addressing David, 1 Chron. 17, makes use of this language, verses 11—14—"And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." That this language reaches beyond Solomon seems clear.

2. "The LORD hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." Psa. 132: 11. This is but an announcement of the Spirit God, by David, of the truth contained in the previously quoted text.

3. The prophecy of Isa., however, settles this point. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." Isa. 9: 6, 7. Here it is clearly stated that the "child born"—"The Prince of Peace"—is to have "the government upon his shoulder;" and that "government" is to be the "throne of David, and upon his kingdom to *re-establish* it, and to support it:" so reads the Septuagint. Here then the point is settled as to what throne is Christ's own. It is that which David occupied, and which was "overturned," as recorded Ezk. 21: 27, and which the "Lord God" said should remain subverted "till he come whose right it is, and I will give it to him."

4. Accordingly prior to the "child" being "born" Gabriel was sent to Mary with the following announcement, Lk. 1: 32, 33, concerning "JESUS"—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Here all is plain: the long expected child is about to be born, and the promise of God to David is now confirmed. This child Jesus is designated as the heir to David's throne; which from henceforth is *Jesus' own throne.*

5. We will now contemplate the 2d Psa. in relation to this point. This Psa. opens with the inquiry—"Why * * the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed"—his Christ? &c. This relates to the treatment the anointed would meet with at his first advent, and during the period that he would occupy his Father's throne—*i. e.* during the present age. Up to this hour, this description of the character and conduct of the rulers of

the earth has been exemplified in their ungodly rule, and general disregard of the authority of God and his anointed; even in those governments that have professed respect for that authority. They constantly outrage the great principles of the "Prince of Peace." This Psa. next contemplates (v. 4) Christ in his exaltation to his Father's throne in heaven: "He that sitteth in the heavens shall laugh." The rulers of earth cast him out and slew him, and resolved that they would "not have this man to rule over them:" but God's choice opposed theirs; and He raised up His anointed from the dead and gave him *a throne* in heaven; where he now *mocks* at all the "rage" of his enemies on earth, however high or exalted the stations they may occupy: they rage in vain; and in vain oppose the will of God concerning His Son's reign on earth; for "JEHOVAH shall have them in derision: then shall he speak unto them in his wrath," when, according to his promise to His Son, on seating him at his right hand, He shall make his enemies his *footstool*: for, notwithstanding, all the rage and counsel of wicked men, and wicked rulers, God says (v. 6) "Yet have I set my king"—the king of *his choice*—"*upon* my holy hill of Zion;" the seat of David's empire, and place of David's throne.

Next the anointed speaks himself, (v. 7.) "I will declare the decree: JEHOVAH said unto me, Thou art my Son; this day have I begotten thee"—by raising him up from the dead; see Acts 13: 33. Having thus raised him up from the dead and set him at his own right hand, on his Father's throne, JEHOVAH addresses him, (v. 8.) "Ask of me, and I will give the nations for thine inheritance, and the utmost parts of the earth for thy possession." V. 9, JEHOVAH speaks of what His Son shall do to the kings and rulers of the earth who oppose the establishment of his reign on the "holy hill of Sion," and the extension of his authority over the earth, *viz*:—"Dash them to pieces," &c. That this is the true meaning of verse 9 is evident from the language which follows—"Be wise now,"—in the present time—"O ye kings; be instructed, ye judges of the earth: serve JEHOVAH with fear . . . kiss the Son, lest ye perish from the way, when his anger suddenly blazeth forth." Septuagint. The whole Psalm shows that it is the kings, rulers and judges of the earth who use their power and authority in opposition to God and his anointed who are to be the subjects of this wrath and be broken "with a rod of iron:" and this is to take place when Christ comes to take his own throne—"the throne of his father David."

6. One text more demands attention under this general head, *viz*., Dan. 7: 13, 14—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This text clearly establishes the fact of a throne to be given to the Son of man at the close of the present age, or after the judgment on the fourth beast which symbolises the fourth body of tyrannical rulers, or rulers and kings on the territory of the old Roman empire. When the judgment is in a process of accomplishment, on that symbolized power, is the time for the Son of man to have given to him in possession of his own throne, to rule over the nations, in person, associated with him the saints of the Most High: see verses 22 and 27. Before he takes actual possession of his own throne,

CHRIST RELINQUISHES HIS FATHER'S THRONE.

This relinquishment, however, does not occur till some time subsequent to, or after, the second advent of our Lord: for,

1. At his advent "the son of man shall come in the glory of the Father," Mat. 16: 27; importing that the surrender has not then been made; nor can it have been according to the expressed determination of Jehovah, that Christ should sit at his right hand, or upon his throne "*until*" Christ's enemies are made his footstool. Till that time, though the advent has occurred, our Lord retains his Father's throne.

2. That this is the case, appears also from our Lord's words when the high priest "*adjured*" him "by the living God, to tell us whether thou be the Christ, the Son of God." "Jesus saith unto him, thou hast said: neverthless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Mat. 26: 63, 64. This answer shows that at the time of his appearing he is still on his Father's throne—"the right hand of power," where we have seen he took his seat at his ascension into heaven.

3. In further confirmation of this view we look at Paul's epistle to Titus, 2: 13—"Looking for that blessed hope, and the glorious appearing of the *great God* and our Saviour Jesus Christ." Here it appears at the manifestation of Jesus from heaven, he will be in the glory of the great God; or, still invested with the glory and power with which he was clothed at his exaltation to the right hand of God.

4. We come now to the most important text to be examined under this head. It is 1 Cor. 15: 24—28. The general subject of this chapter is the resurrection of the dead. The apostle had affirmed that "every man" is to be made alive "in his own order" [*Gr. tagmati*] *band*, or cohort. Clearly indicating that men will come up in the resurrection in classes, companies or bands—not all at once. He then says—"Christ the first fruits; afterwards they that are Christ's *at his coming*;" not necessarily implying all men that will ever be saved; but a specific class; viz., they who are his *at the time of his coming*, and are then asleep in the dust of the earth; these constitute one band, and now have their resurrection, because they are the associate rulers; to prepare whom for partners of Christ's throne this present age has been allotted. "*Then*"—after the resurrection of them that are Christ's at his coming—"THEN cometh the end." "*End*" of what? This is an important question. Various have been the interpretations given this text and context; but we confess nearly all we have ever seen are entirely unsatisfactory; and our own mind has been much perplexed with the subject; but if our previous positions, in this discourse, are correct, we think we have now the key which unlocks the apostle's argument. Christ has, up to this time, occupied his Father's throne, and ordered the affairs of heaven and earth to prepare a body of rulers to sit with him on his own throne. The time allotted to that object now *ends*—this body of rulers are raised from the dead, or changed if alive at his coming. The time he was to occupy his Father's throne—or sit at

his right hand now *ends*. His work on that throne of putting "down all rule" of his enemies, "and all authority"—that stood in opposition to his authority on earth,—"and" all "power"—that was exerted against his right to David's throne—or his dominion over all nations: this work is *ended*. Hence, the purpose for which he was seated on the throne of God is accomplished; and the time which the Father said he should sit at his right hand is at an *end*. So then the period of his reign on that throne has found its *termination*, and Christ now *delivers up* that throne—that "kingdom—to God, even the Father," from whom he had received it after his death and resurrection. "For he must reign"—upon his Father's throne—"till he hath put all enemies under his feet. The last enemy"—that stands in Christ's way of taking possession of his own throne, with his associate rulers—"shall be destroyed;" and that enemy is "*death*." To this end, that Jesus, the anointed king might remove every obstacle in the way of the peaceable possession of his own throne, the Father exalted him to His throne in heaven, when he had been rejected by men on earth: that *end is* now accomplished, and Jesus who, by the pleasure of the Father, had occupied his Father's throne as co-ordinate ruler thereon, now delivers up the kingdom—or throne—that he had been entrusted with, and the Father gives him his own proper throne; *viz.* the throne of David, which men had refused him. In taking his own throne he delivers up or surrenders his *co*-ordinate relation and becomes *sub*-ordinate, or, is, henceforth, and forever, "subject unto him that put all things under him," to the end "that God may be all in all," as Christ had been while he sat upon his Father's throne. This, with present light, we believe to be the true interpretation of this portion of scripture. "The *end*," we think, is no other than the end of the present age, and the *co-ordinate* rule of Christ on his Father's throne. The resurrection of the righteous, or of Christ, and they that are Christ's at his coming, is the main topic of 1 Corth. 15; and we go not to that chapter to prove the resurrection of any others; though *possibly* the resurrection of all men is referred to in verses 22 and 23, but not dwelt upon; and the resurrection of "every man in his own band," or company, we may remark upon at another time.

5. There is one more text we shall just notice under this general head, which goes to show when Christ takes his own throne. It is Mat. 25: 31—"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It is not till his return in glory that he receives actual possession of his own throne: then he will occupy it; and implies the relinquishment of that previously occupied. The view we have taken of the kingdom delivered up to the Father, and the time when it is delivered up, is further confirmed from the fact that,

The Kingdom and Throne of Christ are Eternal.

His own proper kingdom is never to be surrendered or delivered up. He takes the *subordinate* relation to his Father on receiving his own throne; and the kingdom of God is resumed by the Father at the same time that His Christ takes possession of his own kingdom. Hence

1. At the sounding of the seventh trumpet, Rev. 11: 15, "great voices are heard in heaven, saying, The kingdoms of this world are become of our Lord, and of his anointed—his Christ; and *he* [the Christ] shall reign for ever and ever." The kingdom, or throne, on earth, then possessed by the anointed—the Christ—is eternal; no delivering it up; but at the same time, the elders are heard saying "We give thee thanks, O Lord God Almighty * * * because thou hast *taken* [*or assumed*, as the original also signifies] to thee thy great power and hast reigned." God Almighty *assumes* again to himself the "all power in heaven and in earth" with which he invested Jesus when he set him at his right hand, and which Christ now delivers up to take his subordinate throne in the companionship of his people. Thus "the kingdom of God comes," or returns to himself in all its strength and glory, at the same time that the kingdom of Christ comes, and his undisturbed rule on his own throne, and over all nations.

2. The seventh chapter of Daniel is equally clear as to the reign of Christ on his own throne, with his associates, being endless. They shall "possess the kingdom *forever, even* FOREVER AND EVER;" verse 18. Again, verse 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Here the same truth is re-affirmed of the endless reign of the saints—*holy ones*—of whom Christ is the head.

3. Once more, Heb. 1: 9 affirms the same truth—"Unto the Son he saith, THY THRONE, O God, is FOREVER AND EVER." This is a quotation from Psa. 45: 6, 7,—"Thy throne, O, God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." These texts must suffice in proof that it is not the proper throne of Christ, or his kingdom, that is to be delivered up; for that throne and kingdom is settled *endlessly* on Christ and his associates.

Christ's Throne Shared with his Followers.

What a thought is this! It is indeed overwhelming! What! worms of the dust, who have sinned against God, and who are deserving of death, be raised to the high honor of sitting with Christ upon his throne! Such an exaltation who shall dare aspire to! And who would dare believe it possible if he, who is "THE TRUTH," as well as "the way and the life," had not promised it! If we can believe this, we surely need not stagger at any thing God or his Son have spoken! But is it so? Let us see.

1. Our text positively affirms it: or rather Christ, now on his Father's throne, and speaking with that authority with which he is there invested, promises "To him that overcometh will I grant to sit with me *in my throne*, even as I overcame and am set down with my Father in his throne." If we had no other testimony, this must be sufficient to settle the question. But we are not left to this alone:

2. Daniel 7: 27 confirms the same truth, as we have already seen. But

3. Paul clearly asserts this 2d Timothy 2: 10—12—"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: for if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him."

4. Our Lord said to his disciples, Luke 12: 32, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

5. Again our Lord said to his followers, Luke 22: 28—30, "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This language is clear and explicit, at least, so far as his disciples are concerned.

6. Paul gives us his view of all the sons of God, Rom. 8: 14—17, "For as many as are led by the Spirit of God, they are the sons of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

7. Finally, Jesus when he sits "upon the throne of his glory," Mat. 25: 31, says to his friends, verse 37, "Come ye blessed of my Father, INHERIT the kingdom," &c. Surely, to *inherit* means something more than merely being *subjects*—it can signify nothing less than *partnership* in the throne and government of the kingdom. Let it be remembered that this honor is

"TO HIM THAT OVERCOMETH."

It is not then to the indolent, the thoughtless, the worldly minded: it is not to those who wait to be dragged along. It is to him who marches to the conflict in the spirit of self-sacrifice such as characterized our Lord in his conflicts, and in which he overcame.

To help us to achieve this victory, and be overcomers, the first act of Christ, after his exaltation to his Father's throne, was to send the Holy Spirit on his followers, and to give it ever after to all "them that obey him." He told his followers, while here on earth, John 16: 7—"I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Not unmindful of his promise, after he was exalted he shed down the Holy Spirit according to his word: see Acts 2: 1—4, 32, 33—"This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The gift of the Spirit is not confined to those who are of one class, but is the blessing promised to all who obey Christ; and it is a gift without which we never can "overcome." It would be easy to enlarge on this point; and to show that this promise is not restricted, but is a blessing to be expected and sought for by all who would sit down on Christ's throne, or who would ever achieve the victory which shall entitle them to that exaltation. Surely the encouragement to go forward in the struggle for victory is abundant; and the help offered ample. The certainty of a seat on Christ's throne, if we overcome, should be enough to arouse every soul, and to urge us on in the christian course without fainting. To do so, however, we must have in exercise that faith which keeps the high honor before our minds, and which never lets us lose sight of the throne of Christ's glory presented for our consideration and our inheritance. Let all earth's allurements—the suggestions of the flesh—and the temptations of the wicked one, disappear in our minds before the immortal prize which Jesus, our Lord, holds up to the eyes of our faith: thus "looking unto Jesus, the author and finisher of our faith; who," while on earth, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," we shall be able always to triumph in Christ, through the word of truth and the power of the Holy Spirit; and "in due time we shall reap, if we faint not."

LETTER FROM SILAS COOK.

Ashtabula, Ohio, Aug., 1850.

BRO. STORRS:—I wish to give you some of my experience—believing from what I have read in the Examiner that you, for one, will not set me down as a subject for eternal conscious being in the fiery regions of the damned, because I believe that immortality is the gift of God, and only enjoyed by those who put on Christ in all the known ordinances of his word. I believe that the wicked so far from having eternal life, will literally die and cease to be. I have been a member of the Presbyterian Church something near twenty years—for the last ten years my feelings have been severely tried—and for two years past none but God knows the persecutions I have endured for the cross of Christ. Like the prodigal, I came to myself—returned to God through his word; pledging myself to take it according to my understanding of it—seeking by careful examination, meditation and prayer, to know and practice the truth regardless of the opinions of the church, and striving in the strength of divine grace to break myself off from all preconceived views, and take the book of God as though I had for the first time opened its sacred pages. For the past two years this has been my course, and I must say that when from the 15th chapter of 1st Cor., I found death to be an unconscious state; and from the 11th of Romans, the blindness in part of Israel—I say when I could believe God instead of man in regard to these two subjects, it was like a new conversion, and I can as well doubt christianity itself as those two plainly revealed truths. I can now love God more: for he is not a tyrant, but a God of love and mercy, and will not keep the sinner forever alive in misery, but utterly "destroy both soul and body in hell." Last September I was in Rochester, N. Y. I attended the advent meeting, heard Bro. Marsh preach, and for the first time from the pulpit, heard the gospel of God in regard to sinners. O how did my heart rejoice to think there was *one* with me in the truth. I met with them three times, and it was a happy day to me. After meeting I sought and obtained some books of them; one of which was your Six Sermons; and that gave me an introduction to you. I have since obtained Dobney on the same subject; I have also Winthrop's views of the resurrection. I also take the Harbinger, and as soon as I can get money, I must have Our Israelitish Origin. I want it much, but I am poor, dependent upon my own exertions for the support of my wife and a family of eight children: but thanks be to God, he blesses me with good health. I love to work for my family; and I love to work for God. I hold meetings wherever I can get an opportunity. There are some that have embraced the advent doctrine. I wish you could send us some one mighty in the scriptures. Let him come to my house and make it his home while here. I want to talk with

some one. My former brethren shun me. They say, I am a poor deluded fellow and will probably go to hell. They believe me to be honest and sincere, but a dangerous one. I have not time to give you my exercises of mind during my investigation. I will only say, that for some three months I could do nothing but study the Bible and pray to God for light. Ask any christian to look at the subject—O, I "must give it up"—it was "a dangerous doctrine." I was "doubting the Bible;" it was "a work of the Devil." But thanks be to God through his grace I was enabled to persevere, and am rooted and built up in the full assurance of no immortality out of Christ, and the salvation of all Israel.

You have my thanks for the back numbers of the Examiner which came to hand in due season. You know not how much I think of them; they help me much in the investigation of scripture.

Yours in hope of immortality at Christ's appearing and kingdom. SILAS COOK.

THE SOUL.—Can there be such a thing as a soul without its being alive, and conscious? If you say *no;*—then we ask, what sense is there in talking about a "*living* soul?" If there are no souls but what are alive, it is entirely superfluous to say a *living* soul. But the account of the creation, Gen. 2: 7, tells us—"The Lord God formed *man* of the dust of the ground." When thus formed, he was *a soul*, but he was not alive. How is that soul to be made alive? The remaining part of the verse tells you—"and *breathed* into his nostrils the breath of life; and *man* became a *living* soul." Before he was a *lifeless* soul—now he is a living one—by *death* he again becomes a *lifeless* soul.

"ELECTION."

BR. STORRS:—I have read with interest your Scripture Expositions, and have been edified by many excellent remarks. From some observations on foreknowledge and election in No. 8, if I understand you, I am obliged to dissent. You write, "The term 'elect' carries with it none of that fanciful notion of God's having unconditionally chosen some individuals to everlasting life. It is an *appellation* given to those who become followers of Christ; those who hear 'the word of truth' and obey it; God makes choice of them for the 'sanctification of the spirit,' &c.; and they are thus chosen 'according to' *what?* an eternal decree? no; but according to 'the foreknowledge'—*prognosin*—foresight—'of God the Father.' God foresaw that 'they would believe the word of truth,' and chose them 'through'—*en*—in, by—'sanctification of the spirit unto' *what?* Eternal life? no; but unto *obedience* and sprinkling of the blood of Jesus Christ."

Now, my brother, knowing that you are a friend of free discussion, I hope you will permit me to state my view of this subject. I shall be happy to receive futher instruction. Let us again read the words of the apostle: "Elect according to the foreknowledge of God the Father," of *what?* Of their faith? no; but "through sanctification of the Spirit, unto obedience," &c. Now, I ask, if all obedience, not excepting "the obedience of *faith*," is not here represented as the *effect* or *consequence* of sanctification "by" the Spirit? You remark, "God foresaw that they, (the saved) would believe the word of truth, and chose them" &c. i. e. God chose them, or elected them on the ground of their own faith, which he foresaw. We do not believe because we are elected, but we are elected because we believe. "The *obedience* of faith," in the order of things, *precedes* God's choice and is the ground of it. How then, I ask, are we chosen to obedience, (as you also affirm,) when obedience is *antecedent* to that choice? Faith in God, or believing "with the heart unto righteousness," is the very essence or foundation of all obedience. If fallen man exercises this, independently of God's choice of election, as your view implies, what need was there of God's choosing him "*unto* obedience?" Must not our obedience be attributed to our superior virtue, and God's choice of us to the same cause, if we suppose that the reason why he chooses us rather than others, is our own faith foreseen as our act independently of the divine purpose?

What saith the scriptures? Can you, my brother, adduce a single passage which declares that God elects us on the ground of our faith foreseen? I know of none. Jesus Christ says, "no man can come unto me except it were given unto him of my Father." John 6: 65; coming to Christ and believing on him are synonymous terms. "Unto you it is *given*, not only to believe in his name," &c. Faith is indeed our own act, but the disposition to exercise it is the gift of the Father. This is most clearly taught by our Saviour in the above passage, consequently our faith cannot be the *cause*, but is the *effect* of God's choice of us. Proved also by Acts, 13: 48, "as many as were *ordained* to eternal life believed." Moreover the holy scriptures assure us that we "are the children of God by faith in Christ Jesus." "Whosoever believeth that Jesus is the Christ, is born of God." Consequently our faith is as much the effect of God's act of begetting us, or renewing us by his Holy Spirit, as our being his children is the effect of that act. We may therefore as well suppose that God elected us, or chose us on the ground of his forseeing that we should become his children, as that he elected us on the ground of foreseen faith. If he foresaw this, he must also have foreseen that there was no more necessity of his renewing us in order to become his children, than there was a necessity of such renewal in order to believe. The revealed truth is, that God "*predestinated* us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," &c. Eph 1: 5; "he did *predestinate* (us) to be conformed to the image of his Son," i. e. to be holy, &c. Rom. 8 29. "He hath chosen us in him (Jesus Christ) before the foundation of the world, *that we should be holy*," &c. Eph. 1: 4, not because he foresaw the holiness of faith in us independently of that choice.

Permit me, dear brother, to ask you, if the faith, which you suppose God foresaw as the ground of his choosing us rather than others, must not be a *living holy* faith? Surely God does not approve of dead faith, nor could such a faith avail for such a choice. I ask then, is not a living faith an exercise of that very spiritual life which has no existence in any human soul antecedent to being born of the Holy Spirit? How then could God forsee holy faith, or any holy exercise whatever in us, except *as the fruit or effect* of his own renewing grace?

I see no difference between God having "*chose*" us unto "eternal life" and having "*ordained*" us "to eternal life," Acts 13: 48. All of which is respectfully submitted for Christ's sake.

Yours truly, HENRY GREW.

BIBLE EXAMINER.

PHILADELPHIA, NOVEMBER, 1850.

"ELECTION."—RESPONSE TO BR. GREW.—When we penned the remark that has been the occasion of Br. Grew's friendly criticism, we had no thought of entering into a controversy on the subject of election. That subject was ably discussed in the last century, by Fletcher, Toplady, and others, and nothing new, scarcely, can be said on the subject. In the present century, very little new has been advanced by either side of the question; it has been but a repetition of old arguments.

That there are difficulties, on either side, that cannot be fully met by argument, is an undoubted fact; but, one thing is settled in our mind, viz.: *No hypothesis can be true which implies, that the fault of any man's failing of eternal life, is the lack of help from God.*

We know that Br. Grew, would be as much shocked as ourself, at such an imputation cast on the character of our heavenly Father. We, however, regard the theory of the "*unconditional election*" of a definite number of the human family, to *eternal life* as inevitably dragging after it, the "*unconditional reprobation*" of the remainder to *eternal death*. Every election, choice, or *selection*, implies a refusal of, or a rejection of, such as are not chosen. This may be applied to every choice, or selection that is made; no matter what is the subject or object. If the one who makes the choice, or elects, does it irrespective of any qualities or acts of the object selected, then the person rejected is in no way *blame-worthy* for not possessing that for which the choice was made; and if there is any blame it must be the fault of him who elected, or made choice of the other object or person.

The term *election* means simply *choice—to choose—to select*. When applied to God it means the Divine choice, or selection. Here a wide field opens; the Divine choice relates to a great variety of objects and subjects. In some things the Divine choice is absolute; that is, it is independent of all creatures, and is not influenced by anything they have done or can do. Thus the Divine choice was to make man capable of a moral developement; or with a capacity above all other animals. In doing this, a *reprobation* of other animals took place; and they were placed under man. Again, God elected or made choice, of the means by which a moral manifestation should be made in man; entirely in an absolute manner, or according to his own will, guided by wisdom and love. When man had sinned, the Divine choice is seen in the means ordained by which man might regain life and live for ever.

God's choice has been absolute, in the election of particular persons, or places for particular purposes; as Saul to be the first king over Israel, David to be the second, &c. Or, in the selection of Zion as the seat of empire in preference to any other place; and by that election, all other places were reprobated from that honor, as were all other *persons*, at the time, from being king over Israel except Saul. So God elected his Son Jesus Christ to be the Head of His church, and the one Mediator; and from this high honor, all other beings in the universe were *reprobated, i. e.* rejected. It were easy to multiply cases where the Divine choice, or its election, is absolute; and a reprobation follows it equally absolute. He has elected some men to a more perfect physical, and of course, to a more perfect mental organization than others; *i. e.* where the superior perfection is in the brain. One man is endowed with a capacity for one employment, for which another has not the natural qualifications, and not a capacity to attain them. In all these, and in a thousand other matters, Divine election is seen; and seen as preceding any acts of the creature; nor did this election depend upon anything but the Divine will and wisdom. Again, some men were elected to possess five talents; from which favor another is reprobated; and yet though reprobated from five, he is *elected* to possess two. Thus, *the same* person may be both a reprobate and an elect. God elected some men to live before the flood; others to live between the flood and the first advent; others to live in the time of our Saviour's personal ministry; others to live in the dark ages, and us to live in these last days; all this was a matter of His own *sovereign* choice. But none of these elections, nor all of them put together, amounts to an election to eternal life. Not one of all our race, so far as we know, except Jesus Christ, is yet elected to eternal life—*that is entirely another matter*; and depends entirely upon the fact, whether we are found *in Christ* at his coming: for "God hath given unto us eternal life, and this life is *in* His Son."

God elected the whole world to be the object of his love; and elected that His Son "should taste death *for every man*"—"die *for all*;" that was God's choice, or election. That was the first great and foundation stone, without which no man could have *eternal* life. God elected to raise Christ up from the dead; that was the second step of grace—of God's *favor* to man, without which there could

be no *future* life, and hence no eternal life. God elects that eternal life shall only come through the living Jesus; and He elects no men *unconditionally* to that eternal life. The grand conditions are, faith in Christ and *abiding* in Christ; for "if a man *abide* not in Christ, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned;" John 15: 6.

The election to eternal life, then, is *conditional*, and does not take place till our *trial* is ended—according as Jesus said to the church of Smyrna—"Be thou faithful *unto death* and I will give thee a crown of life;" Rev. 2: 10.

We are now elected to *hear* the word of truth; if we believe it, we are elected of God to be *partakers* of the Divine nature, in Christ, our sins are forgiven, the Spirit of God takes possession of us, and we are elected to be new creatures, or babes, in Christ. If we abide in Christ we are elected to a larger measure of grace, and to "bring forth more fruit." If we "hold fast the confidence, and the rejoicing of the hope firm to the end" we receive the promise of eternal life. See Heb. 3: 6. 2 Tim. 1: 1. and Titus 1: 2. Hence Paul exhorted Timothy to "fight the good fight of faith, lay hold on eternal life;" 1 Tim 6. 12.

It will be seen that we have not come to a direct attack on Br. Grew's positions, but have endeavoured to throw light on the *term election* in general. Our position was, and is, that God has not elected any man *unconditionally to eternal life*; tho' He may have elected them to various other things unconditionally; none of which, however, make their eternal life absolutely certain; that turns upon their compliance, with conditions which God has elected for their perfection in order to eternal life.

As Br. Grew has quoted one text which seems to favor his view we will just notice it. It is Acts 13: 48—"As many as were ordained to eternal life believed." We suppose, of course, he attributes their believing to their being "*ordained to eternal life*;" and that the ordination is the same as God's having elected them, or "*decreed* from all eternity" that they, as *individuals*, should actually possess eternal life; that, without such decree they would not have believed.

If this be so, it is no wonder they believed—they could not do otherwise, unless they could defeat God's decree; hence, they were not acting except as the decree-power moved them, and were no more praiseworthy than the unbelieving Jews who "contradicted and blasphemed;" for had those blasphemers been elected or ordained, to eternal life, they would have believed too.

Now it is a fact that the Greek word translated "*ordained*"—*tetagmenoi*—signifies "*disposed for*." "As many as were *disposed for* eternal life believed." In this sense the original word is used, Acts 20: 13. "Paul" was "disposed to go on foot" to "Assos." In our translation it is "*minding* himself to go on foot," *i. e.* he was *disposed* to do so. In Acts 13: 48, therefore, there is no idea, in the original, of God's electing or ordaining these men to eternal life; but the words of eternal life had been preached to them; the Jews contradicted and blasphemed; the Gentiles were *disposed* to obtain eternal life, and therefore believed.

If the notion of an unconditional election to eternal life be true, then the persons thus elected never were perishing, nor in any danger of perishing; and if they believed themselves perishing, when awakened by the truth and Spirit of God, they believed a lie, for they were eternally safe; and they feared they should perish only because they were ignorant.

While we differ entirely from Br. Grew on this subject, so far as it relates to an "unconditional election to eternal life," we agree with him that without the grace of God we could do nothing; and therefore we warn all not to quench the Spirit, and "not to recieve the grace of God in vain," as surely they may, or the warning would be useless. Men perish because they *quench* the Spirit, and continue in disobedience.

BIBLE EXAMINER.—One number more closes the present volume. Our friends have our thanks for the aid they afforded us to complete it without pecuniary embarrassment. We hope, that though our patrons may not all agree with us in some of the views we entertain, they will continue their support of the Examiner and increase its circulation. We send some two hundred papers in single envelopes; that is, but *one* to a Post Office. Cannot such subscribers obtain at least one more, that their paper need not be *solitary* in its travel to its distination? Those who do this may forward their subscription money at our expense; and any person forwarding us five dollars in advance at one time for the Examiner, may do it without paying the postage, and shall have the sixth copy gratis. We make these offers now to induce a prompt attention to remittances for the next volume. Let us hear from you all soon as may be.

We hope and trust that our paper will not be less interesting hereafter than it has previously been. If life and health are preserved, by the continued blessing of God, we intend the interest shall not abate. Our opponents are rallying their forces, and we rejoice at it; for the great difficulty is in getting opposers into a pitched battle. Let them gird on their armour, and like Goliah show their strength: we fear

not. In the name of the Lord and his truth we have taken our stand; and for ten years have been doing battle for the great Gospel Truth—No Eternal Life—No Immortality out of Christ. To Christ men must come, or "perish forever, like their own dung;" Job 20: 7. Proud man hates this mortifying truth, and labors hard to defend the Serpent's lie—"*Ye shall not surely die.*" But God's word will stand; on that word we rely, and laugh at the vain imaginings of the *would-be-gods*.

Will you continue to sustain us in this labor? We need your counsel, prayers, and funds. O, that God may shed light on all our minds—leading all of us into truth and saving us from error. That a "*strong delusion*" is hastening on, and soon to be met—perhaps at the hazard of our lives—we have no doubt. Already the signs of the times indicate that a strong onset of the powers of darkness will be made to blot out the truth of God from under Heaven. By this onset, character will be developed as it has never been before; and many, *very* many, will be swept down the whirlpool to destruction. Against this coming in of the enemy like a flood, we must lift up a standard in the name of the Lord.

The coming year we clearly see is to bring a new and, to most christians, an unlooked for trial. Satan will put on the habiliments of an "angel of light," and then speak as a *Dragon*. He will claim the character of a lamb, but raven as a bear. Yea, before his career is finished, and Christ appears to destroy him, he will, probably, cause the blood of saints to flow: yet his triumph will be short; and if any of us are called to seal our testimony for Christ and his truth with our blood, our soon coming Lord will give the crown of life. We think we see a new field opening before us, by contrasting prophecy with events; and on these matters we expect to dwell in our pages hereafter. Satan's time is short—The Lord's coming draweth nigh: and one great part of the battle now to be fought is, to defend the truth of Life only in Christ—which is the testimony of the Bible—against, the doctrine of Life, immortality, *in man*: this last is the testimony of the Serpent.

One of the most deceitful and serpentine attempts is to be made to keep the Serpent's lie from falling that has ever yet been witnessed by the world;—an attempt in which the Bible is to be abandoned, and resort to be had directly to "seducing spirits." In this crusade against Christ and the Bible as many professed christians as possible are to be enlisted: not indeed *professedly* against them, but *really* so. Already is the Bible being abandoned by many, and resort is had to the "spirit world," as it is called, for information which is to be communicated—to use their own language—"*From a higher order of spirits than have yet held intercourse with the world.*" The angels that came to Abraham, Lot, Moses, Manoah, Daniel, Zacharias, Mary, and many others, are all to be *eclipsed* by this "higher order of spirits;" yea, the *Spirit* of God must now stand back for this "higher order of spirits!" they must—as they thus in fact promise to do—exalt themselves "above all that is called God, or that is worshipped." See this power exactly described 2 Thess. 2: 4, 8 to 12; and the fate of it and its devotees. On this subject we shall speak fully hereafter, if the Lord permit, just adding one word more now, *viz*; The first grand work of this "higher order of spirits" is—"*To convince you of the* Immortality *of the soul.*" In other words—It is to convince men that they have immortality without Christ, and are not dependent upon him for it. Or, again—It is to convince men that the Serpent told Eve the truth—"*Ye shall not surely die.*" Such is one of the lying powers against which we expect to do battle in God's name the coming year.

Life and death.—Our opponents contend that the terms *life* and *death*, are often used in the scriptures figuratively or metaphorically; so that these terms when used in relation to the final destiny of men cannot decide the exact nature of their state, but that it must be decided by means of exegetical criticism.

To this we reply —The words *life* and *death* do not require interpretation; they express ideas in their simplest form. If in any case these terms are not intended to convey the simple grammatical idea of life and death, it becomes them to show when the exception occures. Especially, when the threatened penalty of a law is *death* they ought to have weighty and incontrovertible evidence that the term is not used in its grammatical sense. Such evidence they have not; or if they, have it has never seen the light.

Fall of Man.—Watson says—"The Scriptures teach the introduction of a state of moral corruptness into human nature, which has been transmitted to all men." The apostle says, "Sin entered into the world and *death* by sin, and so *death* passed upon all men for that all have sinned"—though all "had not sinned after the similitude of Adam's transgression." *Which shall we believe?*

"Dobney on Future Punishment."—David N. Lord, Editor of "The Theological and Literary Journal," published in New York, by Franklin Knight; and in London, by John Chapman, 142 Strand, promises a "A Review of H. H. Dobney on Future Punishment," in the number for Jan-

uary. We are glad that a man of Mr. Lord's ability is about to address himself to the work. We shall expect that the argument against Dobney will be as strong as the case will admit. If Mr. Lord fails, we know not where our opposers will look for help. We shall look for the Review with more than ordinary interest. We are glad of this Review on another account; it will bring Dobney's work into more general notice in this country. Let the friends of truth see to it that it is scattered in the wake of Lord's Review, and great good will be the result.

EXAMINER FOR 1849.—We gave notice in our last, that we could no longer supply that volume on our previous offer. A few applications have been made since that, and in all cases we have sent them 1850; not intending, however, to make any charge for it. We were unwilling to turn the applicants away empty, and hope they may be induced to *subscribe* for the next volume.

BR. JOHN WALBORN, of Middletown, in this State, "fell asleep" Sunday evening, August 18th, after a short illness. The next day we received a Telegraphic despatch to attend his funeral, and went accordingly on Tuesday. The distance is one hundred miles. We arrived only in time to speak at his grave, where a large concourse of people were assembled, not only in Middletown, but from the towns around. Br. Walborn was well known, and had been for many years a Justice of the Peace; which office he magnified in the fear and love of God; and was truly a promoter of *peace*, and a safe adviser to those who had legal matters that needed attention. In him the poor have lost a kind friend—his farmily a most kind and affectionate head—the chuch a firm upholder of *principle*. He was a firm believer in the soon return of our Lord from heaven; and of Life and Immortality *only* through Christ; and that by a resurrection from the dead, "at the last day." We spoke at his grave, on these topics, to many who never heard before; and trust God may bless the word spoken. Within the last six years we have twice given Lectures in Middletown, and Br. Walborn's house was our home; truly it was *a home*. His warm heart always gushed out with *welcome*. Our heart therefore was sad when called to attend his funeral, and while standing at his grave. But we mournednot as those having no hope; for we believe as truly as God raised up Jesus Christ from the dead, so them that sleep in Jesus will be raised up at the last day, which will soon come. Br. Walborn was a fearless advocate for the truths of which we have just spoken. There was nothing covered with him on these topics; and all knew he meant what he said.

EPITAPHS.—When we were at Canandaigua, father Wilson furnished us with the following inscriptions from tomb stones. The first is from Adonijah Judson's, Old Plymouth; and is as follows:—

"Laurels may flourish round the conqueror's tomb,
But happiest he who wins the world to come:
Eternal triumphs crown their wills divine,
And all these triumphs—Judson—now are thine."

Paul saith:—"If the dead rise not * * * then they that have fallen asleep in Christ are perished:" making our future life to depend on a resurrection "at the last triumph." Immortal-soulism will not stop for that; no—"*All* NOW *are thine*," it cries to "the dead," who "praise not the Lord:" Psa, 115: 17. The second epitaph was from a Baptist deacon's grave stone:

"Death, thou hast conquered me;
And by thy darts I'm slain;
But Jesus Christ hath conquered thee,
And I shall rise again."

Here is truth expressed with simplicity and force. It contrasts beautifully with the palpable falsehood of the previous, which robs Christ of his glory and eclipses the resurrection, making it void and useless.

The third was from the tomb stone of father Wilson's wife, who had not seen a well day in forty years. She died July 2d, 1849.

"For forty years with pain oppressed,
But now unconsciously I rest,
Until the trump in Gabriel's hand
Shall bring me to the promised land."

This expresses her faith while living; it expresses her bereaved husband's; and it is the faith of the gospel, which is, that of the resurrection at the last day; as Christ saith—"I will raise him up at the last day," that "believeth in me."

"THE SPIRIT MESSENGER," published at Springfield, Mass. has been received. Its title indicates its object—a messenger *for spirits*. We shall notice it more particularly at another time.

THE TRUE SOURCE OF IMMORTALITY.

BY THOMAS READ, NEW YORK.

(Continued from page 120.)

PRINCIPLES OF INTERPRETATION.

1. That the scriptures, in all their parts, being written by the inspiration of the same spirit, must consequently be perfectly harmonious throughout; therefore, when the literal interpretation of a passage of scripture agrees with the context, and is in harmony with the general tenor of scripture, *such literal interpretation is to be preferred above all others.*

2. That no metaphor, or allegory, is to be taken of itself, as absolute proof of any doctrine; but the

clearly manifested design of the writer is of course admissible.

3. That the true interpretation of a word or phrase being substituted for such word or phrase, will make good sense.

NOTE. In the following arguments, the marginal readings, and the best translations of the scriptures are freely used, but all words differing from the common text are enclosed in brackets: but a good argument is not spoiled by the use of any translation that will not stand the test of severe criticism. The references to the various commentaries, lexicons, and marginal readings, are rendered necessary, because the translation of king James, who died a papist, has evidently been made under *a strong catholic bias on the very questions at issue.*

THE ARGUMENTS FROM THE SCRIPTURES AGAINST THE NAURAL IMMORTALITY OF MAN.

God did not impart to Adam, at his creation, the immortality of his body, of his soul, nor of his spirit; and his posterity could not therefore derive immortality from Adam; nor do they receive it as a birth right from God when they come into the world. Therefore, mankind have not, and never had, any principle of perpetual life, different from that possessed by the inferior animals, excepting what has been purchased by Jesus Christ, and bestowed subsequently to birth, unconditionally upon the young, and through faith in his sacrifice and mediation to others. 1 Cor. 15, "The *first* man is of the earth, earthy; [*choikos*, a man of dust,] the *second* man is the Lord from heaven." And there is no *third* nature, nothing that comes not from Adam, who was "mortal" and "corruptible" or from Christ. There is no part of man, material, spiritual, or immaterial, that is not mortal and corrupt; if the *life-giving* spirit of Christ be infused, we are made, not the *actual possessors of*, but "HEIRS" of immortality. That is, we have "an earnest," "a pledge," "a title to," "the promise of," or "a hope of" immortality, to be realised when Christ shall appear the second time to raise the dead to life, and to judge the world. No hint to the contrary can be found in the whole scriptures. "The wages of sin is *death*," (the entire suspension of life and consciousness; the dissolution of the organs of thought and feeling;) but the *gift* of God is *eternal life*, through Jesus Christ our Lord; commencing "*when* Christ *who is our life* shall appear, THEN shall we also appear with him in glory;" and not before. To the question, does the BIBLE TEACH the inherent *immortality* of man? or any part of man? the answer is, No, "for God ONLY hath immortality:" (1 Tim. 6: 16). 2 Chron. 14: 11. "Let not *mortal* man prevail against Thee." Job 4: 17. "Shall mortal man be more just than God?"

Now try these by the 3d canon of interpretation, we have given; putting down the meaning that some would affix to the term "mortal man." Let not mortal *bodies* prevail against Thee. Shall mortal *bodies* be more just than God. These are not sense according to the prevailing opinion and therefore not correct. Rom. 1: 23. "They changed the glory of the [*immortal*] God into an image made like to [*mortal*] man, and to birds, and four-footed beasts, and creeping things:"—*Campbell's Translation.* Here four-footed beasts and man are classed together as mortal, and stand in contrast on this very point with God, who is incorruptible or immortal, and "who ONLY hath *immortality.*"

Inspiration says that MAN is *mortal*, but some say no, his body only is mortal, while his soul, or spirit, or both, constituting the essential part of his nature, is immortal. A plain contradiction of the scriptures.

1 Peter 1: 23. "Being [begotten] again, not of corruptible seed" (as at the first begetting) "but of incorruptible (seed,) by the word of God, which liveth and abideth forever. For all flesh is as grass" and "*withereth*, but the word of the Lord endureth forever."

And the Lord God formed MAN of the dust of the ground, and breathed into his nostrils the *breath* of [lives;] and *man* became a living soul: Gen. 2: 7. In the sweat of thy face shalt thou eat bread till THOU return unto the ground; for out of IT wast THOU taken: for *dust* THOU ART and unto *dust* shalt THOU *return*: Gen. 3: 19.

The first *man* is of the *earth*, [*a man of dust.*] His breath goeth forth, he *returneth to his earth; in that very day his thoughts perish*: Psa. 146: 4. The man, the whole man is here represented as being formed of *dust* and *returning to dust.* We can conceive of the man formed perfect, excepting life, breath, and if he had been thus left, the laws of chemistry would soon have dissolved him into his original elements. But God communicated life to him by causing the vital air to be breathed into his nostrils thereby setting the lungs in play, imparting heat and circulation to the blood, and thus man became a living soul.

For as the body without the [BREATH] is *dead*, so faith without works is dead also: Jas. 2: 26. Job 33: 4. The spirit of God hath made me, and the BREATH of the Almighty hath given LIFE. Thus then is seen the nature of the breath that God breathed into man; it gave him LIFE.

Is it reasserted that "God breathed into man the breath of life," yea, and so he did into the beasts, and creeping things before he breathed it into man. And so far from this breath of life being an argument for immortality, inspiration uses it as an argumeut of the frailty of human life. Thus:

Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of? Isa 2: 22.

Job 34: 14. If [God] set his heart upon man, if he gather unto himself *his spirit and his breath;* all flesh shall *perish* together, and MAN shall *turn again* unto *dust.* Thou *takest away their breath*, they die, and *return to their dust*: Psa. 104: 29.

Psa. 146: 4. His *breath goeth forth, he returneth* to *his earth; in that very day* HIS THOUGHTS PERISH. Thus we see man's life is dependent upon his breath, and because his breath is in his nostrils, though breathed by God, is frail, mortal.

Is it still insisted that God having breathed into man the breath of lives, that man has a pre-eminence in point of perpetuity of existence over the beasts of the earth?

Ecc. 3: 19. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: *as the one dieth*, so *dieth the other*; yea, they have all *one breath;* so that man hath no pre-eminence above a beast . . . . . all go to one place; *all* are of the *dust*, and *all turn to dust again.* Who knoweth if the spirit of man goeth upward, or if the spirit of the beast goeth downward to the earth?—*Septuagint Translation.*

Gen. 7: 13. "In the self same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his

sons with them into the ark. *They* and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah, into the ark, two and two, of ALL FLESH, as God had commanded him. Gen. 7: 21. And ALL FLESH died that moved upon the earth, BOTH of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, AND EVERY MAN: *all in whose nostrils was the breath of* [*lives,*] of all that was in the dry land, died. And every *living substance* was *destroyed* which was upon the face of the ground; BOTH *man* and *cattle* and the *creeping things*, and the *fowl* of heaven; and THEY were *destroyed* from the earth; and Noah only remained alive, and THEY that were with him in the ark." The candid reader must see at a glance that BOTH man and the brute creation, ARE ALIKE comprehended under the one phrase, "ALL FLESH," "and EVERY LIVING SUBSTANCE;" and that of ALL ALIKE AND INDISCRIMINATELY it is said—"in WHOSE NOSTRILS WAS THE BREATH OF LIVES," and of ALL ALIKE, "wherein WAS THE BREATH OF LIVES," that THEY "DIED," that THEY were DESTROYED. As the beasts died, soul, body, and spirit; so man died, soul, body, and spirit. So then the term "*breath of lives*" being the possession of man in *common* with the cattle, and creeping things, proves man MORTAL and NOT immortal!

But some will still persist that "man became a living soul." Truly; but the term "living soul" so far from implying immortality, is applied to creeping things before it is applied to man.

Gen. 1: 20. And God said let the waters bring forth abundantly the [creeping] creature that hath [a living soul,] and fowl, &c.

Gen. 1: 24. And God said, Let the earth bring forth the [LIVING SOUL] after his kind, cattle and creeping thing, and beast of the earth after his kind.

Gen. 2: 7. And man became a LIVING SOUL.

Gen. 9: 9, 10. God establishes his covenant with Noah "and with every LIVING SOUL that" was with him, of the *fowl*, and the *cattle*, and of every *beast* of the earth *with him*.

Rev. 16: 3. And every LIVING SOUL DIED in the sea.

Thus the phrase LIVING SOUL, so far from being applied peculiarly to man, is applied to *all animals* at their creation as a phrase denoting an *animal nature*, and perhaps living soul is synonymous with animal life; and Paul places the term *living soul* in the strongest contrast with a nature that is PROPERLY *immortal*; between the first and the second Adam.

1 Cor. 15: 44. There is an "[*animal*] *body*," or a *soul body*, and there is a *spiritual body*, or a spirit body. And so it is written, (Gen. 2: 7.) The *first* man Adam was made a *living soul;* the *last* Adam was made a [LIFE GIVING] spirit . . . . . The first man is of the earth, [*a man of dust,*] the second man is the *Lord from Heaven*.

Thus it will be perceived that instead of applying the term "living soul" to the mind of man, the apostle refers it to his whole nature, but with a *special* reference to the *body;* while he points out the fact, that the *first* Adam was ONLY a "living soul," and therefore *liable to dissolution;* but that" the second Adam is a LIFE GIVING spirit, having life in himself, as God, who will bring all the dead to life again. "I am the *resurrection* and the LIFE."

This term "living soul," then, does not teach that *man*, or the *soul of man*, is *immortal:* but it does most clearly teach, when rightly explained, that the soul of man is *mortal*.

Richard Watson believed only in the CONTINGENT immortality of man, and he being a judicious writer is good authority. He says in his sermon, "Paradise shut and re-opened," that *immortality was promised conditionally*, and that "*sin excluded man from the tree of life*, as he *lost his title to immortality:*" And in his Institutes, Vol. 2, page 167 and 168, he says that the doctrine of the "natural immortality of the soul" is an "absurdity." And on page 250, he writes, that the notion, "that the soul is *naturally* immortal is contradicted by scripture, which makes our immortality a gift, dependent on the will of the giver."

In his sermon on the Tree of Life, he says, "that the tree of life is spoken of in connection with the *life of the soul*—not only with immortality *on earth*, but with immortality *in heaven*." John Wesley and Adam Clark believed, *contrary to Watson*, and *contrary to the Bible*, that the soul was NATURALLY immortal; and as the Bible affirmed that the brute creation had the same kind of living soul, then, if the possession of the living soul confers perpetuity of existence, they very consistently believed in the future existence of the brute creation, and argued accordingly. And no man can *consistently* maintain the one without maintaining the other. The two doctrines must stand or fall together.

We blame not Wesley for this; he had enough of unpopular doctrines to examine and defend, and nobly did he do it. Neither can it be thought, such was his modesty, that he would deem himself very highly honored by being canonized as Pope Wesley, the infallible!

But if Methodists will believe with Wesley and Clark in the *inherent* immortality of the soul of man they may not separate that doctrine from its partner, the doctrine of the *inherent immortality of the souls of brutes*, and they must then disagree with the judicious Watson, and with the PLAINEST DECLARATIONS OF THE BIBLE. Reader, do you believe in the *future existence* of the brutes? If you say, Nay, then be entreated to discard that exploded dogma of *inherent* immortality, and *go to Christ for life*, and by patient continuance in well doing, SEEK FOR glory, and honor and immortality, and Christ will "*give*" you "ETERNAL LIFE, and *raise you up at the last day*."

Can there yet be a lingering doubt of the mortality of the soul? Then we will again appeal to the Bible.

SCRIPTURE PROOFS OF THE MORTALITY OF THE SOUL.

Ez. 18: 20. The soul that sinneth IT shall *die*.

Num. 9: 6. Defiled by the *dead* [*soul*] of a man.

Num. 6: 6. He shall come at no *dead* [*soul*].

Num. 23: 10. Let [my *soul*] *die* the *death* of the righteous.

Job 36: 14. [Their *soul*] *dieth* in youth.

Ps. 56. 13. For thou hast delivered my *soul* from *death*.

Ps. 78: 50. He spared not their *souls* from *death*.

Acts 3: 23. Every *soul* that will not hear that Prophet shall be *destroyed*.

James 5: 20. He that converteth a sinner from the error of his way, shall save a *soul* from *death*.

Lev. 23: 30. The same *soul* will I *destroy* from among his people.

Rev. 16: 3. And every "*living soul*" *died* in the sea.

Josh. 11: 11. And they smote all the souls therein with the edge of the sword, utterly destroying them: there was not any left to breathe.

Do you say that the term soul in some of these texts, means person, or man, or is put for the personal pronoun? Truly; but it certainly means person, not to the exclusion of the soul. The soul is the essential attribute of the living person, and therefore put for it.

THE SOUL IS REPRESENTED AS GOING INTO THE GRAVE AT DEATH.

In Hebrew it is mostly in sheol, the state of the dead. In Greek, hades.

Ps. 30: 3. Thou hast brought up my *soul* from the grave.

Ps. 49: 15. But God *will redeem* my *soul* from the *power of the grave.*

Hag. 13: 14. How can God "ransom" the soul from the power of the grave, if the soul was not subjected to its power?

Ps. 16: 10. "Thou wilt not leave my *soul* in hell;" in sheol, *the state of the dead.*

Ps. 89: 48. What man is there that liveth and shall not see death? shall he deliver his *soul* from the hand of the *grave?*

As the scriptures *positively affirm* that the MAN dies, and that his SOUL DIES, and as all allow that the body dies, THEN ALL IS MORTAL. MAN IS MORTAL. If the doctrine of the "immortal soul" were true, that term would doubtless be found in the scripture; likewise the phrase "*the body dies,*" "but the soul lives," or goes immediately to heaven. But where is it so said? Where?

Not a SINGLE text of scripture can be found to invalidate the preceding positions; say then, Let God be true, though every man be found to be in error. Inspiration says that man when dead, *is dead,* NOT PART OF HIM ALIVE; that he *sleeps,* has no *knowledge,* neither *thinks,* nor *feels,* but is ENTIRELY UNCONSCIOUS.

Is it enquired, what is the soul? The advocates of the affirmative of the first question are as much bound to define it as the advocates of the second. Some would make it an immaterial nothing; but suppose it to be the living principle, acting upon the bodily organization, producing thought and action; or, the *essential* attribute of man.

I. *According to the scriptvres the primary meaning of the term "soul," is* LIFE.

Lev. 17: 11. For the [soul] [or] life of the flesh is in the blood.

1 Sam. 24: 11. Yet thou huntest my soul [life] to take it.

1 Sam. 26: 21. Because my soul [or life] was precious in thine eyes.

II. *As the life is the essential part of man, so the term soul is put for the whole man, or person.*

Gen. 14: 21. Give me the souls [persons] and take the goods to thyself.

Lev. 4: 2. If a soul shall sin through ignorance: (a person.)

Lev. 5: 2. If a soul touch any unclean thing. (A man: see the first 5 verses.)

III. *The term "soul" is used to signify a dead person.*

Num. 9: 9. Defiled by the dead [souls] of man.

Num. 6: 6. He shall come at no dead [soul.]

Let none despise the word of God; if the living person is a living soul, a dead person must be a dead soul. But some say that the soul cannot die; but the word of God calls it mortal, and God declares that it does die. "Nay but, O man, who art thou that repliest against God?"

IV. *The term soul is used in relation to the affections or the mind of man.*

Ps. 43: 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him.

Gen 23: 8. If it be your [soul] (your wish) (or desire.)

1 Sam. 18: 1. The soul of Jonathan was knit with the soul of David.

V. *Soul is sometimes used for being, or existence; though perhaps in a sense not very different from I. and II.*

Matt. 10: 28. "Fear not them which *kill* the *body,* but are not able to kill the soul: but rather fear him which IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL."

Mark 8: 35. "For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" The same word is translated here twice "life" and twice "soul."

Luke 12: 4. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear HIM which after *he hath killed, hath power to cast into hell;* yea, I say unto you fear him." In these places the term soul means life or existence, as will be plainly seen by the parallel place below.

Luke 9: 24. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a MAN advantaged, if he gain the whole world and *lose* HIMSELF or be cast away" Thus then he that *loses his soul* LOSES HIMSELF, his existence.

VI. *The term "soul" is likewise used as a figure of personification.*

Rev. 6: 9. I saw under the altar the souls of them that were slain for the word of God, ... and they cried with a loud voice.

Rev. 20: 4. I saw the souls of them that were beheaded for the witness of Jesus. . . . . and they lived [then they were dead once,] and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were passed.

Gen. 4: 10. The voice of thy brother's blood crieth to me from the ground.

The blood of Christ speaketh better things than that of Abel.

Thus John saw the souls of those who were slain, where the blood of those sacrificed is usually seen; under the altar. Lev. 17: 11.

None of these various significations of the term "soul" convey any idea of immortality.

OUR SPIRITS ARE NOT NATURALLY IMMORTAL.

Some may affirm that there is a spirit in man distinct from the soul or animal life, and that this spirit is naturally immortal.

Too little is known of the nature of spirit to determine accurately its nature. The word translated spirit is used with considerable latitude in the

Bible. Its primary meaning is wind, or breath. And it sometimes means wind, air, breath, spirit, life, soul, vigor, courage, the understanding, mind, judgment and affections. But as it is represented as being breathed into, inspired, poured out, and is often connected with the intellectual faculties; and as the original word both in the Hebrew and Greek means wind, or breath, it *may be* a principle that stimulates into activity our intellectual powers. In one place, speaking of all animals, the term used is, "spirit of the breath of lives." As the Creator is "the God of the spirits of *all* flesh," and as the spirit of the beast goeth downward, whatever be its nature, it is certain that it is not conscious when separated from the body, as consciousness, like sight, is a function of the carnal or fleshly mind. So then, the spirit, or mind, is a part of our *animal nature*, and when uninfluenced by a spirit EXTRINSIC and divine, is altogether FLESHLY, CORRUPT, and material; and consequently *cannot be immortal.*

Rom. 8: 7. The carnal mind is enmity against God.

Gal. 5: 19. "The works of the flesh are . . . . . Idolatry, witchcraft hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

All these are the works of the mind or spirit; and all such are declared to be carnal, and therefore material, and mortal.

Job 34: 14. And when God gathers unto himself his spirit and his breath . . . . MAN shall turn *again* unto dust.

Ps. 146: 4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. As the Spirit of God operates upon our minds, and upon our hearts, that is upon our intellectual faculties, and upon our affections or passions, may not our own spirits operate upon the same organs? We read of the will of the flesh, and the works of the flesh; which works are the abuse of our mental faculties, and of our affections. And as to be spiritually minded, is to be influenced by a spirit not naturally belonging to us; that is, by the spirit of Christ; and as "that which is born of the flesh, is flesh," and not spirit, so to have a title to immortality we "must be born again," or "of the Spirit." So then "to be carnally minded, (to act from our own natural impulses,) is DEATH, but to be spiritually minded," that is, to have the mind of Christ communicated, "IS LIFE. If you walk after the flesh, you shall die" the second death, "but if you walk after the Spirit, you shall" (for ever) "live." Therefore, our animal, or carnal, or fleshly mind, is mortal; and the spiritual mind is the germ of immortality, derived from another and external source; that is, Christ Jesus; and though we die, we shall be raised from the dead by his Spirit that dwelleth in us. So far is the soul or spirit from conferring immortality on man, they being necessarily added to his perfect organization, to constitute man a living being, assist to make man compound, hence liable to a separation, and therefore they are the very things that render him divisible and mortal. Whereas if God had endowed matter with the capacity of thought, and the capacity of sight, and the capacity of feeling, without organization, as he has endowed it with the capacity of gravitation, of electricity, and of chemical affinity; then that matter would have been naturally immortal, or at least till God reversed the laws of matter, which it is probable will never be done. But because, to the perfect organization, the intervention of the breath to impart heat and circulation to the blood, is necessary to the production of thought, of sight, and of feeling; and as these are liable to be separated, the organization to become deranged, the circulation of the blood to be impeded, and the breath to depart, on that very account the man IS NATURALLY MORTAL.

Suppose the reader cannot comprehend how matter, however fearfully and wonderfully organized, assisted by such a simple thing as spirit, or breath, can perform the functions of thought and feeling—is that a reason to deny a clearly demonstrated fact, sustained by the word of the God of truth? Surely it is much easier to comprehend how organized matter can think and feel, than it is that an immaterial *nothing* can think and feel. But why this inveterate prejudice against matter? Is it not finding fault with God who has chosen matter for this very purpose? For Moses attests that God did "form man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

And Paul affirms that man continued to be dust after his breath, a material thing, was added; for he wrote, "The first man, Adam, is of the earth," a MAN OF DUST; and God declared, at his expulsion from the garden, that "DUST THOU ART, and unto DUST shalt thou return." In asserting therefore that thought and feeling (and it would be quite as logical to add sight and hearing, these being functions of the same mind) cannot be properties of matter, even when highly organized, you arraign the wisdom, power and truth of God. And in this you do err, my beloved brethren, not knowing the scriptures, nor the power of God. For if dust be not the origin of the essential nature of man, Moses has given us no account of his creation at all. And if the soul, or spirit, divested of the body, could think, feel, see, hear and act, then the organs of thought, feeling, seeing, hearing and action, are superfluous; and those divested of reason, sight and hearing, cease to be objects of sympathy, for their "immortal souls" can see, feel, reason and hear, without the appropriate organs!!!

Paul thought otherwise when he said, 1 Cor. 12: 21, "and the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. For the body *is not one member, but many*, yet ONE BODY."

UNIVERSAL PREVALENCE OF PEACE.—Go read the history of the past, on pages written with blood! Count, if yon can, the slaughtered victims that have found their last resting place on the gory battle plains which are so thickly interspersed throughout our earth; making it, as it were, one vast Potter's field. Watch those drops of anguish and sorrow, that have gushed from affectionate hearts, broken by the fierce carnage of war, and see them, as a mighty river, swelling to an ocean of grief sufficient to drown all the warring hosts of every age! Hearken to the wail of widows and orphans, deep-toned and terrible enough even to startle the myriads of hell, and make them cower before the storm of anguish! But that storm shall pass away; and mountains that have interposed to make enemies of nations, shall be levelled before the advancing triumphs of him who came heralded as "the Prince of Peace." The instrument of death, under the skill of the ingenious mechanic, shall turn the sod and prepare it for the seed, which shall present her

"full corn in the ear" to the hand of man. Happy! glorious epoch in the world's history! The Lord hasten its consummation!—*Rev. Sidney Dean.*

EVERY DAY PIETY.—There is generally more of true piety exhibited in the faithful observance of the minor duties of religion, than those that excite the notice and applause of men. Improper motives may prompt the public duties, while those duties which escape men's eyes, and are intended only for God's observation, are not likely to be practiced by an unrenewed person. There was more piety in the devotion of Nathaniel when he bowed alone beneath the fig-tree, than in all the ostentatious prayers of the philactery adorned Pharisees at the corners of the streets.

The poor widow who modestly cast into the treasury her hard-earned mite, gave greater evidence of piety than did the wealthy Jews, whose golden coin rattled their own praise as they fell into the chest. Desire of applause, pride of consistency, dread of censure, prompts to external devotedness, but only piety towards God can lead perseveringly and joyfully to the closet—to the chamber of affliction and poverty—to the alleys and lanes—in search of opportunity to do good. This child is dutiful who obeys his father's requirements, but that child is more dutiful who obeys his father's requests in little matters—who seeks opportunities to please, and who watches for occasion to show his love. So, general obedience may warrant the belief that the man is a Christian, but he furnishes greater evidences of love to God whose full heart overlooks no little thing that may please him or glorify his name.

There was no piety in Peter's burst of zeal, when he hewed off the ear of the high priest's servant, but there was in Mary's quiet approach, when her raining tears washed the Savior's feet. The unostentatious duties of Christianity, those that never win public applause—that only find place in the pure tenor of ordinary life, are more satisfactory proofs of the power of godliness upon the heart, than any ebullitions of piety or spasmodic starts of devotion.

FORGIVE.—My heart was heavy, for its trust had been abused—its kindness answered with foul wrong; so turning gloomily from my fellow men, one summer Sabbath day, I strolled among the green mounds of the village burial place; where I was reminded how all human love and hate find one sad level, and how, sooner or later, wronged and wrong doer, each with meekened face, and cold hands folded over a still heart, pass the green threshold of a common path, whither all footsteps tend, whence none depart. Awed for myself, and pitying my race, our common sorrow, like a mighty wave, swept all my pride away, and tremblingly I forgave!—*J. G. Whittier.*

THE FAITHFULNESS OF THE LORD.—A pastor named Augustus Schultz, who was settled in a village near Berlin, had a very small salary. But when occasion offered for him to give to the poor, he seemed to be rich, and gave freely. Some said that he was even extravagant in his charities. Perhaps there was some foundation for the reproach; but if he gave too much, he acted from love to God, and God did not forsake him.

It happened one day—and this was not the first time—that there was not a morsel of bread in the house, nor money to buy any. The pastor Schultz asked his wife to set the table as usual. "But, my dear," said his wife to him, "you forget that we have nothing to eat." "Be easy," answered the faithful servant of God, "the Lord is able to give us what we need." The table was then set out, the cloth spread, but there was nothing upon it; the pastor and his wife prayed. During their prayer, a loaded wagon stopped before the pastor's house. It was filled with bread and other food, which some Christian friends had sent to the good pastor, whose beneficence they knew. The servant of Christ realized then that the Lord never forgets those who trust in his goodness.

"THE TWO THRONES," AND "TRUE SOURCE OF IMMORTALITY."—Do not neglect to read those articles because of their length: we trust you will be well paid by their perusal, if it is done with care. They have cost the writers vastly more time than it will take you to read them. Pass them not over, then, in neglect. Some persons have the habit of leaving "long articles" as unworthy their attention. Such persons manifest a want of a disciplined mind. Long articles may not be worth reading; and the same may be said of short ones. If you are not well paid by reading the two articles above named, in this paper, we shall be disappointed.

"THE VINDICATOR."—Just as the Examiner was going to press we received the first number of a *new* paper, with the foregoing title, "*Published by an Association of Gentlemen,*" at *Boston*, Mass.—to be "*continued as often as may be necessary.*" The object and terms of the paper are thus stated:

"*The Vindicator* is sent forth without charge. We request those who receive copies, to read and circulate. It is designed as a medium of communication for a class of oppressed brethren, and will be issued as occasion may demand. We contend for Bible liberty, purity and justice. Let our brethren and sisters through the land, who feel to sympathize with us, write freely.

Directions.—All letters must be directed, post paid, to J. P. WEETHEE, President of the Board of Publication, Boston, Mass."

The first number is entirely filled with a *vindication* of the course of Pres. Weethee and Geo. Needham in the late investigation of the character and conduct of J. V. Himes. Certain charges had been preferred against Mr. Himes deeply affecting his character. Pres. Weethee, as Pastor of the church of which Mr. Himes was a member, proceeded to an investigation before the church, as he believes, in an orderly and New Testament manner. Mr. Himes refused to be tried before that church—insisting that they were not his "*peers,*" as he was an "*Elder.*" The church, however, proceeded with the investigation, and brought in a verdict against Mr. Himes, and withdrew fellowship from him. A pamphlet, entitled "*The Trial of J. V. Himes,*" &c., was published giving the details of the whole matter. To this Mr. Himes replied, which brought out the present vindication.

BIBLE EXAMINER.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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FROM ELDER JOHN TATE.

HIS TRIAL BY THE TRUE WESLEYANS—THE OTHER SIDE.

BR. STORRS:—When I last wrote you I intended writing again before this, but several causes have prevented my doing so. I stated in my last that I was about to move to Wisconsin. I expected to settle in that State, but when I reached Milwaukie, certain apparently unfavorable circumstances counteracted my design. I found that I could move to Western Michigan for much less than to Western Wisconsin. Accordingly after much expense and trouble, I located in Georgetown, Ottoway Co., Michigan. I left my family in Milwaukie, and after an absence from them of about two months, they were enabled to follow me, through the kindness of Br. Odell and several friends of that city. If any of them should see this, they will please accept my thanks.

Your readers have been informed that I was tried for heresy at the last session of the N. E. W. Conference. The chief agent for bringing me to trial was the Rev. J. M. H. Dow. Several weeks before conference he wrote to me, stating his intention to prefer against me the following charge:

THE PREACHING OF UNCHRISTIAN DOCTRINE.

Specification 1st.—*In denying that man has an immortal nature.*

Specification 2d.—*In denying the endless conscious suffering of the wicked.*

I entered the conference room on the afternoon of the first day of the session, when I found that my case was under consideration. It took some time to arrange the preliminaries of my trial. Some of the brethern seemed determined to gag me, and then cast me out of the synagogue. This seemed to be the policy of Rev. Jotham Horton: and even my accuser remarked that he did not think much discussion necessary. Both of these brethren are great sticklers for the doctrine of perfect holiness; and yet they would willingly have cut me off without allowing the right of defence. Br. Lee and Br. Latham acted otherwise. They told the Conference there was only one fair and honorable course to pursue; that was to let me defend myself against the charge, and then listen to the prosecution. Both of them spake earnestly on my right of defence, and through their influence I was permitted to speak. Nearly two hours passed in settling the preliminaries of the trial; and from the tone of feeling manifested at that time, any person of ordinary capacity might have foreseen that the Conference would vote me guilty. Br. Dow asked for counsel on his side, which was granted. He chose Br. Lee to conduct the argument for the prosecution. Br. Lee was not a member of the Conference. So it seems Br. Dow dare not attempt to maintain his own charge, or felt himself incompetent to do so. If I ever should prefer a charge of heresy against a Christian brother, I will try to maintain it, instead of engaging another to do the work for me. A man who has not mind enough to maintain such a charge, ought to have prudence enough not to prefer it.

This is not the place for me to state the arguments which I advanced before the conference. As soon as I am possessed of the means I may give them to the public. I should be glad to meet Br. Lee before a larger and more impartial tribunal. I have not yet done with this matter, if life and health be continued me.

While in the midst of my argument, J. Horton asked leave of absence, as circumstances called him away. His request was granted; but before he left he earnestly exhorted the conference to hold fast the common doctrines. Such a proceeding would not have been tolerated in any civil court in the country.

Br. Lee's four hours' talk was an evasion of my arguments rather than a reply to them. He specified the points on which we differed, and confined himself to these points. He indeed made an effort to reply to a few of my arguments, but to t e strongest he did not attempt a reply. He did not allude to the great mass of evidence which I presented in defence of my doctrine. With two or three exceptions he did not attempt an analysis and interpretation of the scripture testimony which I adduced. I judge the reason was, he could not. His effort was like a dying struggle to maintain a dying cause. If I shall ever find means to publish, and Br. Lee should reply, I think the truth of these remarks will then be demonstrated. He knows that what I here affirm is *true;* and so do all those members of the conference who are capable of judging in the matter.

I did not fail to urge on the attention of the Conference, one fact which was very unpleasant to them; which was, that Orange Scott was a distructionist. I introduced your letter to me as testimony on that point. From that letter it appears that Br. Scott *advised you to publish your "Three Letters" on the destruction of the wicked.* He wrote you as follows: "*I cannot, with a good conscience, come out against you, and yet I don't feel quite ready to sustain you. I may, however, be ready soon.* I CAN HARDLY KEEP FROM DOING IT NOW." You also testify that he wrote you as follows: "If there be a just God, it does appear to me that destruction or restoration must be

true. I am more inclined to believe the former than the latter. All the arguments on the other side appear to be weak, and many of them ridiculous." Now, Br. Storrs, how do you suppose Br. Lee attempted to dispose of this last quotation? Why, he gravely told the conference, that in the above extract, the words "the other side" referred to restoration, and not to the popular doctrine of endless misery! Thus he made Br. Scott to say, that if there be a just God, one of two doctrines must be true, and yet all the arguments in support of one of these doctrines were weak, and many of them ridiculous! Br. Scott was not an idiot to write such perfect nonsense as that. But Br. Lee said it, and that was enough. His interpretations of Scott, as well as of the Bible, seemed to be received by the Conference as "all divine."

Having gone through with the theological argument, the next question was—What authority has Conference to expel me, or even to try me on the ground of the alleged specifications? Here I remarked, that their authority in the case was derived from the Bible, and the Discipline. I challenged my accuser to point out a single passage in which Jesus Christ authorized the excommunication of a minister, for not believing the natural immortality and endless suffering of the wicked. To this Br. Lee replied in Scripture language—"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." He might about as well have quoted the first verse in Genesis, for it had as much relation to the point in question. In my half hour's reply to Bro. Lee, I showed that the doctrine referred to in the passage adduced, was that Jesus Christ had come in the flesh: 2 John 7. Lee admitted that it did primarily refer to that fact; and then went on to argue that the text implied, that the teachers of dangerous error were not to be fellowshipped. Thus you see how Luther Lee could point out only *one* passage in the book in support of Conference authority over me; and that one passage was perverted, in letter and spirit, to justify the Conference in its unauthorized procedings.

Now for the Discipline. Did I teach any thing contrary to the Discipline? Let us see: The Discipline does not make a belief in endless torments a condition of membership in the Wesleyan Connection. One of the elementary principles is as follows: "Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow men." In the exercise of *my* judgment, I came to the conclusion, that Jesus taught the final extinction of the being of the wicked. I expressed my judgment without violating the law of God or the rights of man. And because I did just the very thing which the Wesleyan Discipline says I had an *inalienable right to do*, a Wesleyan minister brought me up on a charge of heresy, and a Wesleyan Conference subjected me to trial. This shows that the N. E. Conference understand the above elementary principle as follows—"We recognize the right of every member of our body to private judgment, and to preach his opinions, so long as he believes on all points as we do!" There never was an ecclesiastical despotism in the universe, which would not grant SUCH a private judgment.

So far, I maintained the Discipline was on my side. I then turned to the creed. The last article relates to the subject of future punishment. It is as follows: "There will be a general judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous into his heavenly kingdom, where they shall be forever secure and happy, and adjudge the wicked to everlasting punishment suited to the demerit of their sins." I read this, and affirmed my belief of its several parts, and of it, as a whole. I assented to every word. I had believed and preached that God would finally "adjudge the wicked to everlasting punishment, suited to the demerit of their sins." Br. Lee replied, that the words "everlasting punishment," were intended to convey the idea of endless suffering, and that I must have known the words were so understood at the Utica Convention.* I responded that I could not tell what the individuals who composed that Convention meant by the words in question—that the words were definite in asserting the *fact* of everlasting punishment, but they were not definite as to the *nature* of the punishment—that some might believe with Wesley in an eternal hell of real fire and brimstone, others might believe, as many do, that the punishment in question would mainly consist in everlasting destruction.† I remarked that I could not tell what each and all the members of the Convention meant by the article; I must take it as it reads—that in the very language of the Discipline I had preached that God would "adjudge the wicked to everlasting punishment suited to the demerit of their sins;" and for so doing I was then on trial before that Conference. Thus I proved from the Discipline that the Conference had no Constitutional authority in my case, and that if they should suspend or expel me, that action would be extra-judicial and tyrannical.

After the argument was closed, the Conference voted that I was guilty of preaching unchristian doctrine. Then they proceeded to consider what to do with me. The first motion was to expel me. The second move was the presentation of a few resolutions by my good Br. Brewster, to the effect (if I remember right) to denounce my views as unscriptural and yet let me go free to serve any church which might wish my services. Next came a motion to suspend me. Last of all Br. Latham came forward with a motion, or an amendment, or something else, to the effect, that Br. Tate be requested to desist from preaching as a Wesleyan Minister, so long as he holds and preaches his present views This good brother had, during the previous winter, held a protracted meeting in Dennis. While there, he preached a sermon on the "Reasonableness of endless punishment:" *i. e. misery.* Many of my congregation and myself heard that sermon, and thought it to be a woful misrepresentation of the Eternal Father. On the following Sabbath evening I replied to it in my Meeting House, and showed that Br. Latham's sermon on the Reasonableness of endless misery, was a very UNreasonable thing. Br. L. now brought these matters before Conference, and thought I had done very wrong to reply to his discourse. Finally, Br. Latham's motion was put and carried. Thus terminated a trial, in the progress of which, I fastened the charge preferred against me

* That was the time and place of the organization of the Wesleyan Church.—ED. EX.

† We have no doubt that was Br. Scott's settled belief at that time.—ED. EX.

upon the Conference. I went home enjoying sweet peace, conscious that I had vindicated the character and government of God, from the aspersions cast on them by a pernicious, though popular theology.

A few remarks, and I close this communication.

1st. The vote of the Conference leaves me a Wesleyan minister, and a member of the N. E. W. Conference. I can, as a Wesleyan minister, sing, read, lecture, administer the ordinances, marry the living, and bury the dead. I am only required to desist from *preaching* as a Wesleyan, so long as I hold and preach the doctrines for which I was tried. So you see I might have fared worse. The breath of life was not quite extinguished in me.

2d. Br. Lee says, the proposition that "The human mind or soul is material," was one of the points I undertook to defend. This is not correct. The nature of the soul was not a "*point*" with me in the discussion. Br. Lee made it a "point;" not I. I merely referred to that "*point*," but did not make it a subject of argument. All I said in direct reference to it was said in less than a minute. I don't think the *point* alluded to, is any the less *pointed* for any thing Br. Lee has said about it.

3. My trial does not prove all the members of the N. E. Conference sound in doctrine according to the Wesleyan creed. Br. Brewster denies the doctrine of natural depravity. Another leading member of Conference, denies the Wesleyan doctrine of the *Trinity;* and the supreme Godhead of Jesus Christ; proof of which statement I can give, if necessary, in his own handwriting.

Yours truly, JOHN TATE.

Georgetown, Mich., Oct. 16, 1850.

N. B.—My Post Office address is *Grandville*, Kent Co., Michigan.

"The New England Conference" of Wesleyan Methodists is "sound in doctrine," and Br. Tate is a preacher of "*unchristian* doctrine" because he has denounced such sentiments as is contained in the following extract. If these sentiments are *christian* doctrine, may we be informed if the old serpent was not the *first preacher* of it? for he said, "Ye shall not surely die," and immortal-soulism says—*Amen*. Here is the extract. *Read it.*

The punishment of the wicked will be eternal. Hell fire will be unquenchable; Mark ix. 34. Everlasting, Mat. xxv. 41. The smoke of their torment will ascend up for ever and ever, Rev. xiv. 11. This eternity of punishment will be a fearful aggravation of it; if you saw a malefactor torn to pieces, with wild horses, or thrown down in a fiery furnace and there burnt to ashes, you would say that either of these were dreadful punishments, though the pain possibly might not endure a quarter of an hour, for death concludes all bodily pains here. What then will it be to endure the torments of hell fire forever? A small pain if it should last long would be very irksome; much more such racking pains by the stone, stranguary, gout, cholic and the like; if they should continue for a year or a month together, how miserable would they make life to be? Yes, if a man should hold but one of his fingers in the fire but for a day, it would afflict him more than all outward comforts could delight him. The torments of hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not a day, or a month, or a year, but for ever: the wicked will be always dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the ghost; if they could die they would think themselves happy; they will always be roaring and never breathe out their last; always sinking and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell. When our Savior endured equivalent punishment to this of hell for his people, it had not this circumstance of eternity in it, there being not that need, because of the excellency of his person; in that though the pains of hell got hold on him, yet they could not keep him in hold; but he broke through them, and triumphed over them, and could say in the conclusion, it is finished; but the damned will not be able to break through their punishment; they will be compassed about with it, and hedged in and shut down, and never be able to lift up the head: never shall they say of this punishment, it is finished, for their pains will always be as it were beginning; when they have spent the time of as many years in hell as there are stars in the firmament, sands on the sea shore, and motes in the sun, their torment will be as it were beginning, and no nearer a conclusion than the first day they were cast into that place. Who can express this eternity? When we launch forth our thoughts in the consideration thereof, we lose them quickly, it being such a deep which cannot be fathomed; such a vast ocean which cannot be measured; yet a little to extend your thoughts in the consideration of the eternity of the wicked's punishment, I shall by one or two suppositions illustrate something of the vastness thereof.

Suppose this globe of the earth (on which we tread) was hollow, that it were filled up with great folio books as full as it could hold; and moreover there were books heaped upon it to fill up the whole circumference of the air round about it: yea, that the whole space to the place of the utmost verge of the etherial heavens were filled with books, and all this vast number of books were filled with figures in the highest degree of multiplication. O what a number of books would there be in the whole space! What a number of figures in these books! And what a vast number would there be deciphered by these figures? A bit of paper half as broad as a half-penny will hold the figures of the number of as many years as has been since the creation of the world. What then would a whole leaf of a great folio book hold? What then would a room full of folios hold? What would the whole world full of folios hold? Now if at the end of time, when the wicked go to hell, God should fill the whole space of the world full of folios, full of figures, of numbers, and tell the wicked that every thousand years one of these numbers should be substracted, and promise them when all the numbers were substracted out of all these books, they should have a release out of their torments; they would have a small spark of hope, that after the substraction of so many millions, millions, millions, of innumerable numbers, in the revolution of so many millions, millions, millions, of innumerable years, yet at last there would be an end, there would be time then set, and a wearing towards an end. Yea, if we could cast our thoughts so far on a supposition, that all this number of years, wherein all this number of years were subtracted, by one in a thousand years, were past and gone, yea wherein they were all substracted, as many thousand times

as the numbers of the figures in all these books would amount to; yet even then the punishment of the damned would be as far from ending as at the very first beginning of them.

Yet if there were as many worlds, as the number of the books before supposed would arise unto, and these worlds continue as many years, as by this account there would be worlds; and all these worlds were filled with angels and men, and all these angels and men should be employed in nothing else from the beginning of these worlds unto the end of them, but in conceiving numbers of years unto the uttermost conception, which they could have of numbers; to us what an inconceivable number of years would there be conceived by so many angels and men, in so many years, in so many worlds? Yet if all the vast number of years were joined to the end of the time, wherein all the number of the figures of so many before mentioned books, were subtracted by one in a thousand years, and these multiplied as many thousand times as numbers were conceived, such a vast number of years would reach a great way, but they would not be so much as a hair's breadth in the measure of eternity; and if you would suppose the space of all these years, too, to be spent by the damned in torments! even then their torments would be as far from a conclusion, as they were upon their first entrance into hell. Oh eternity! eternity! How infinite and immeasurable! How horrible will the thoughts of eternity be unto the damned, to be punished so extremely, and that without any intermission or hopes of conclusion, to fall into such a horrible pit and fiery lake, and there burnt forever, without any possibility of ever getting forth! Oh dreadful! Oh blind world! Oh sottish sinners! that take no more care to avoid, and get deliverance from such a punishment, as this which they are exposed unto, and will be the certain consequent of sin, without repentance.—*Rev. Thomas Vincent.*

And we say—"Oh blind" Priests! that can preach such *blasphemies*, and pretend to father them upon the God of truth! and "Oh sottish" professed christians who can believe such abominable lies ever emanated from "God" who "is *love!*" "Father forgive them, they know not what they do;" the foul spirit of immortal-soulism has blinded their minds.

SCRIPTURE EXPOSITIONS:—I PETER II.

BY THE EDITOR.

(Continued from page 151.)

VERSES 1—3. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

"Wherefore"—because you have presented to you an incorruptible inheritance to be brought unto you at the revelation of Jesus Christ, in the hope of which you now rejoice—and seeing you have been delivered from your former course of life, wherein you were in ignorance of God's grand intention to bestow that glorious inheritance upon such as should be holy and blameless in love—and seeing, by the incorruptible word of God ye have been begotten again to a lively hope, therefore—"laying aside"—*apothemenoi*—lay off, renounce with aversion, abstain from—"all malice"—*kakian*—from *kakos;* which signifies not only malice, wickedness, but *cowardice.* Those who have such hopes, as previously described, should not count even their lives dear unto them, nor any suffering, or reproach too much to endure, that they may honor the author of these glorious hopes; in a word, let them lay aside all cowardice or timidity, and trust in that God who raised up Christ from the dead; thus going forward let them also put off "all guile"—*dolon*—trickery, deception, fraud, falsehood—"and all hypocrisies"—*upokriseis*—dissimulations, false pretensions—"and all envies"—*phthonous*—jealousy, spite, hatred, grudging; from *phtheó, to pine;* because the person who has this spirit *pines* at any prosperity of those towards whom he indulges it; "put it off," says Peter—cast it away from you, renounce it with abhorrence—"and all evil speaking"—*katalalias*—backbiting, detraction. "Envy" is a lurking serpent in the bosom of him who holds it; it pines for food; and evil speaking, detraction, is the nourishment by which it lives. Deprive it of this food, and it dies. When therefore we see or hear persons speaking evil of others, and striving to injure them we know the lurking serpent is in their hearts; they are to be pitied more than the object of their detraction; because the serpent thus nourished will ultimately sting them to death; therefore put it away, and make no delay in doing so; and "as new-born babes"—or, as babes *just born,* "desire, earnestly desire, long for—the sincere"—*adolon*—pure, unmixed, unadulterated—"milk of the word." This is the true nourishment of that spiritual nature, when it first develops itself; and without which it cannot live, much less can it grow. The pure, unadulterated word is that which God has appointed to nourish, strengthen and bring forward that new developement in man. Let all understand this; and let these tender ones, who have just been brought to the commencement of this new life, desire—*earnestly* desire—this nourishment, that they may "grow"—*auxethete*—flourish, prosper, enlarge—"thereby, if so be"—*eiper*—since—"ye have tasted that the Lord is gracious;" having begun in the spiritual life let us increase and strengthen it; and in order thereto, take that nourishment which is adapted to our state and condition; and especially beware of that food which nourishes the *serpent*—envy.

VERSES 4, 5. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"To whom coming"—that is, spiritually, by this new nature as naturally drawn to Christ as the new-born babe turns to its mother for that nourishment which she alone can give. But the figure is now changed, and Christ the Lord is presented as "a living stone"—a stone in which there is life—*zonta*—a stone that enlivens, revives, reanimates, causes to live all that come to it and build upon it—"disallowed"—*apodedokimasmenon*—rejected, disapproved, thrown aside as worthless—"of men;" first, of the Jews as a people; since that by all men who give themselves up to follow the leading of their animal nature; or who seek nothing more than mere intellectual enjoyments. These last professing themselves wise become fools, and prefer to drink water out of their own broken cisterns, to being de-

pendant upon Christ for the water of life; or to keep to the figure in the text, they choose to build on the sand rather than to be dependant upon that stone, or rock, Christ Jesus. Though thus thrown aside as worthless by men, he is "chosen"—*eklekton*—selected, accepted, approved—"of God." Here, then, is the whole controversy now between God and men. God made choice of, approved and accepted His Son, Jesus Christ, to be the head of the spiritual creation, or foundation of all immortality, incorruptibility, and endless life. With this choice God is well pleased; and in his sight this foundation stone is "precious"—*entimon*—honorable, highly esteemed, costly; but men are dissatisfied with it, and cast it aside as worthless: the wisdom of God has devised it; men account it folly: God's purpose is, that salvation, immortality, incorruptibility, endless life shall be attained in no other way; and all the efforts of men to arrive at these blessings by any other means are as fruitless as the attempt at Babylon to build a tower up to heaven; and the confusion of language at the time of that folly was no greater than the vexations that men now inflict on themselves in endeavoring to "be as Gods;" or, to be immortal without Christ. The purpose of God is unchangeable; eternal life is given to us in Christ, and no where else; so that he who continues to contest the case with God will as surely perish forever—utterly and totally perish, and "be as though he had not been"—as God is more mighty than man. On the other hand, they who submit to God's choice become "as lively stones,"—stones having life, by their connection with the foundation, and "are built up a spiritual house"—*oikos*—dwelling, mansion, a house of God, temple, a temple of the Holy Spirit. A "holy priesthood to offer up spiritual sacrifices" instead of those *animal* sacrifices offered under the law; and still offered in another form, by many under the gospel; who, it is to be feared, being ignorant of the spiritual character of the offerings God requires, think to please him with an animal excitement, which they mistake for "*spiritual* sacrifices;" but the latter only are "acceptable"—grateful, pleasing—"to God, by"—*dia*—through, on account of—"Jesus Christ."

VERSE 6. "Wherefore also it is contained in the scriptures, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

"Wherefore also," in agreement with what has just been said—"it is contained in the scriptures"—*graphee*—writing, of the prophet Isaiah, 28: 16,—"Behold"—*idou*—see, or know, be assured—"I lay in Sion a chief corner stone, elect, precious." See remarks on these same words, verse 4. "He that believeth—*pisteuon*—confideth, trusteth, implicit and unwavering hope and confidence—"in him shall not be confounded"—*kataischunthe*—not be put to shame, their hope shall not be frustrated or disappointed. These persons are spoken of in contrast with those who disallowed, rejected, disapproved, or cast away as worthless, this foundation of God's laying. But why should we believe, trust, and hope in Christ with unwavering confidence? Because, God has selected, approves, and confides in him as the foundation of the spiritual building. He whom God confides in must be a safe repository for our confidence and hope: surely, here is all the evidence we need—God approves and trusts his Son; so may we—so should we—so *must* we, if we would not be confounded—put to shame—when he shall be revealed on the throne of his glory.

VERSES 7, 8. "Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

"Unto you therefore which believe"—trust, confide in him—"he is precious"—honorable, highly esteemed. That is, there a perfect agreement of your minds with the mind of God. See again notes on verse 4. "But unto them which be disobedient—*apeithousi*—obstinate; unbelieving, faithless—just the opposite of those who believe, trust and confide in him—"the stone which the builders disallowed, the same is made"—*engenethe*—constituted, appointed, established—"the head of the corner, and"—or, *alas*—"a stone of stumbling"—*proskoptousi*, from *pros* against, and *kopto* to strike. The disobedient strike against Christ: he is in their path—they do not approve him, but strike against him, stumble—fall and perish. Wherever the name of Christ is proclaimed men will build upon him, as a stone of life, or they will stumble at him and fall into perdition—utterly perish; for, to those who will not obey him, and trust in him, he becomes "a rock of offence;" because *such* "stumble at the word" which teaches that God has made choice of Jesus Christ, and highly esteems him as "the head" of the spiritual creation; such disobedient ones stumble and fall at Christ; "whereunto also they were appointed." To *what* were they "appointed?" Not to disobedience; but, being disobedient—willingly, wilfully, obstinately refusing to concur in God's choice of Christ, they are appointed to stumble, fall, and perish for their disobedience, or want of concurrence with God in regard to Christ and his work.

VERSES 9, 10. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

"But ye"—who believe, confide, trust in Christ—thus concurring in God's choice—"are a chosen generation"—*genos*—family or race. They by union with Christ, are regenerated, or spiritually begotten, and constitute a chosen—select—family; "a royal"—*basileion*—kingly; pertaining to a king, or kingdom, they are a royal or kingly "priesthood." The double office of king and priest belong to Christ; they are of the same royal family and share in all his glories, either now or at his revelation, or unveiling from heaven. They constitute "a holy nation," and are "a peculiar"—*peripoiesin*—acquired, held in one's own right, purchased,—"people; that ye should shew forth"—*exangello*—publish, proclaim—"his praises"—*aretas*—goodness; the excellence of God's love and perfections—"who hath called you"—by the word of truth—the gospel—"out of darkness"—the ignorance, sin, and way of death—"into his marvellous"—wonderful, astonishing—"light"—knowledge, and spiritual understanding; by which they come to know God's purpose of raising those who obey the word of truth, and concur

in his method of mercy—to immortality, incorruptibility, endless life; to be endless "partakers of the divine nature." Truly, that is a marvellous light which sheds such knowledge on the path of worms of the dust, as we are: "which in time past" in former days—"were not a people"—*i. e.*, of God—*i. e.* a peculiar people; "which had not obtained mercy"—the mercy of being a peculiar people, or *acquired*, people. The time was when they were without the knowledge of God, and his kind and rich intentions towards men. They were not then *acquired* as a people to God; "but now have obtained mercy"—this peculiar mercy or advantage, which resulted from God's having acquired them to himself by the word of truth, which had been proclaimed unto them by those who had preached the gospel unto them with the Holy Spirit sent down from heaven. They have now acquired a new relation to God; hence the address of the Apostle that follows; the consideration of which we must omit till our next.

THE TRUE SOURCE OF IMMORTALITY.

By Thomas Read, New York.

[Continued from page 175.]

Does the creation of man in the image of God confer Immortality? No.

It is not asserted here in what that image consists, excepting so far as is clearly revealed. Paul intimates that the new man is created after "God in righteonsness and true holiness," and "knowledge;" and Moses intimates, in dominion over the brute creation. But as man is not like God in his omnipresence, in his power, nor in his omniscience; so neither is he like him in his immortality. "For God *only* hath immortality," [1 Tim. 6: 16,] while we have proved that man is mortal, and is contrasted with God upon this very point.

Man divested of his moral character, has no claims upon God for the perpetuity of his existence.

Proofs enough have already been adduced of the mortality of man, soul, body, and spirit; more than enough to establish any other doctrine. But to overturn this fondly cherished fable, that seems to be so firmly rooted in the prejudices of mankind, we must have line upon line, and a few more scriptures are adduced, proving that man is unconscious when dead. Alas! for the boasted superiority of the reasoning faculties of man, when it becomes necessary to prove that a dead man is not alive!! and alas! alas! for the authority of God's word, when a few, plain, positive, well authenticated texts, are not sufficient to silence the reasonings of a vain philosophy, and the traditions of men.

That men have no knowledge nor consciousness when dead we again prove; for the dead *praise not the Lord*, neither any that go down into *silence*. Psa. 115: 17.

For the living know that they shall die: but the *dead know not anything*, neither have they any more *a reward*; for the memory of them is forgotten. Also *their love*, and their *hatred*, and their *envy* is now perished. Eccl. 9: 5.

For in death there is *no remembrance* of thee; in the grave, *who shall give thee thanks?* Psa. 6: 5.

For man dieth and wasteth away; man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, *and riseth not*; till the heavens be no more, they shall not *awake, nor be raised out of their sleep*. Job 14: 10.

His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. 146: 4.

Wilt thou show wonders to the dead? shall the dead arise and praise thee? shall thy loving kindness *be declared in the grave?* or thy faithfulness *in destruction?* shall thy wonders be known in the *dark?* and thy righteousness in the land of forgetfulness. Psa. 88: 10.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither *thou* goest. Eccl. 9: 10.

If the dead rise not, let us eat and drink; for to-morrow we die. 1 Cor. 15; 32.

For if the dead rise not .... and Christ be not raised .... then they also that are fallen asleep in Christ *are perished*. If in this life only, we have hope in Christ, we are of all men most miserable. 1 Cor. 15: 18, 19.

Thou hast, in love to my soul, delivered it from the pit of corruption. ... For the grave cannot praise thee: they that go down into the pit cannot hope for thy truth. *The living*, the *living*, he shall praise thee, as I do this day. Isa. 38: 17.

Our friend Lazarus sleepeth; but I go that I may *awake* him out of sleep. John 11: 11.

Thy dead men shall live, together with my dead body shall they arise. *Awake and sing*, ye that *dwell in dust:* for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For ... the earth also shall disclose her blood, and shall no more cover her slain. Isa. 26: 19.

O that thou wouldst hide *me in the grave* and keep me *secret till* the judgment day. Job.

Their lives are hid with Christ in God. Col. 3: 3, 4.

My flesh shall also rest in hope. For thou wilt not leave *my soul in* [*Sheol,*] (the state of the dead;) neither wilt thou suffer thy Holy One to see *corruption*. Thou wilt show me the path of life. Psa. 16: 10.

Prov. 30: 4. Who hath ascended up to heaven?

John 3: 13. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.

John 13: 33. Whither I go ye cannot come.

John 14: 3. If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

Acts 2: 29, 34. David ... is both *dead* and buried. For David is not ascended into the heavens.

Psa. 17: 15. I shall be satisfied when I awake in thy likeness.

Col. 3: 4. When Christ, who is our *life*, shall appear, then shall ye also appear with him in glory.

1 John 3: 2. When he shall appear, we shall be like him, for we shall see him as he is.

Can language more plainly or more forcibly express the unconsciousness of the dead, than does the Spirit of Truth in the foregoing texts? And will any man, in the face of these texts, declare that the souls of good men go to heaven at death? This is the land of the living; but Sheol, Hades, the state of the dead, is a land of forgetfulness, of sleep, of

silence, of darkness; where there is no thought, no praise, and no knowledge; where God's loving kindness and faithfulness are not manifested.

Rev. 1: 7. "Behold he cometh with clouds" (*then*) "every eye shall see him." Then, and not before.

Life is in the Blood.

This will be very unpopular, but the truth of God may not on that account be withheld. Before it is asserted that man cannot die, or what is equivalent thereto, that the soul of man cannot die, it will be well to inquire into the nature, and the probable seat of that mysterious and energetic principle which is called the soul or life, upon which our identity, and our very existence depends, and which Moses uniformly represents as being in the blood. Without stopping to explain the connection between breathing, and the circulation, heat, and vitality of the blood, for which interesting information, the reader may properly consult any good work on Physiology, it is well known, that when a man from any cause, ceases to breathe, the blood ceases to circulate, and the man is dead. But if the organization be not injured, and the blood become not cold or coagulates, life may be restored by inflating the lungs with air, and thereby exciting again the circulation of the blood. Persons having been exposed to the breathing of carbonic acid gas, have, in warm weather, been dead for an hour, and yet been restored. Does not this throw light on Gen. 2: 7? "God breathed into his nostrils the breath of life, and man became a living soul." Probably the reader can supply several illustrations from his own knowledge. Here is one:

A boy fell into the dock. The mother, missing him, and seeing the boy's hat in the water, rushed in and bore out the lifeless body into a store near by. The doctor applied heat and stimulants to his person, and breathed air or breath into his lungs, and after considerable effort, the breathing and the circulation of the blood were restored, and the boy lived; or if it please you better, it again became a living soul; and why? because God had endowed his body with a capacity for life, and as the organization was not materially deranged, and the blood had not coagulated in the veins and arteries, man was enabled to stimulate the lungs into action again, by breathing into his mouth and nostrils, and it became to him the breath of life. He was a boy, though dead before, and all that he became afterwards, by the addition of "the breath of the spirit of life,' was a living boy. See Ezek. 37: 4—14.

Gen. 9: 4. But flesh with the LIFE thereof, WHICH IS THE BLOOD THEREOF, shall ye not eat.

Lev. 17: 10. I will even set my face against that soul, [or life, or person,] that eateth *blood*, and will cast him off from among his people. For the [*soul or*] *life of the flesh is in the blood:* and I have given it you upon the altar, to make an atonement for your [souls or] lives: for it is the blood, [because it is the *soul or life*] that maketh an atonement for the [soul or] life. The word translated soul or life, is "*nephesh*," generally translated life, though often soul, and the reader can choose which he prefers, in all the above cases.

Deut. 12: 23. Only be sure that thou eat not the *blood*, for the *blood is the life;* and thou mayest not eat the *life* with the flesh.

Acts 17: 26. God hath made of one *blood* all nations of men.

Acts 15: 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, *and from blood:* verses 20, 21, 29.

The life or soul is an attribute of man, and Moses, inspired by God, writes that it exists in the blood, and Paul and Luke confirm it.

Dear reader, will you sit at the feet of the apostles and prophets, and meekly learn the truth from their lips?

And blood of this very kind has been given for the RANSOM of a world!! Feed the Church of God which he hath purchased with his own *blood*.

John 6: 54. Whoso eateth my flesh and drinketh my *blood*, hath *eternal life*, and *I will raise him up at the last day*.

SABBATH INFLUENCE.—As the earth prepared of God, and treated by men according to his appointment, brings forth fruit, first the blade, then the ear, and then the full corn in the ear; so the Sabbath with its means of grace, in the closet, in the family, in the house of God, treated according to his appointment, under his blessing, is instrumental in bringing forth, and maturing fruits of righteousness to the praise of the glory of his grace. Sons and daughters are born of the spirit, and prepared for glory, honor, and immortality, and eternal life. No one can witness the effects of the keeping of Sabbath on little children, and follow its influence up through youth and riper years, without feeling that it was made for them by Him who made them, and understood perfectly their character, condition and wants. As a means of making known God, and of enlightening and renewing the mind, it is "*very good.*" It speaks as with a thousand tongues of the wisdom and goodness of its Author; and in harmony with angelic strains, proclaims "Glory to God in the highest, on earth, peace and good will to men." Its calm and heavenly stillness, when, after six days of labor and amusement, the activity, bustle, noise and tumult of worldliness dies away, speaks of God. And as the Sabbath sun rises in his glory, and no man goes forth to labor, and all creatures seem to listen, there is not an obedient child in the world, who knows the reason of this, and has been taught his duty, who does not feel more than he did before, of the omnipresence of Jehovah; and have a more operative conviction that he sees every thing, and hears every thing, and knows every thing, and is of purer eyes than to behold iniquity. Earth becomes like the house of God, and the Sabbath like the gate of Heaven. It seems to raise a ladder like that which Jacob saw, and to show him angels ascending and descending upon it. He can hardly forbear to say, "surely God is in this place."—*Primitive Expounder.*

CONSOLING THOUGHT.—Good men in all ages, when they have seen the wicked triumphing, the poor despised and down-trodden, and the ungodly lording it over God's heritage, have been ready to lose their faith, and sink into despondency. The god of this world has so alarmed and disquieted them, that they have almost forgotten that there is a King of kings and Lord of lords, who sitteth on the throne of the Universe, and controls and governs in infinite wisdom, goodness and mercy. Clouds and darkness may, for a time, be round about him, but "righteousness and judgment are the habitation

of his throne." Child of God! lift up thy head; trust in God thy Saviour; exercise a true and living faith.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Remember that Christianity is a living and growing principle; that amidst all the storms that disturb the world it is striking its roots deeper and deeper, and spreading its branches wider and wider; that the gates of hell shall not prevail against truth, righteousness, freedom and holiness; that in the midst of the ebbs and flows of the political sea, the ark of God rides triumphant, secure, and onward; that God causeth the wrath of man to praise him, and the remainder he will restrain. Cast then thy seed upon the waters; sow in hope; labor without ceasing; toil on, inculcating truth and opposing error, breaking down the fabrics of Satan, and building up the kingdom of Christ; and pray without ceasing.—*American Missionary.*

BIBLE EXAMINER.

PHILADELPHIA, DECEMBER, 1850.

BIBLE EXAMINER.—This number closes the present volume. Once more we thank our patrons for the help afforded us the year now closing. A few, to whom we extended credit, at their special request, have failed to meet their share of our expenses, but we hope they have not forgotten us. If poverty or misfortune has led to the deficiency, they have only to inform us, and we wait patiently, or frankly forgive the debt, if they "desire" it.

The Examiner was commenced in 1842, as an occasional issue. At that time we had the means, through our Lord's bounty, to send it out without charge. At the close of '44 our circumstances were changed, and early in '46 we found ourselves destitute of all earthly possessions; still we continued to issue occasionally, as our friends furnished us with means, till the Fall of '46, when it commenced its regular monthly appearance in the quarto form. January, 1848, the Examiner was changed to the present (*octavo*) form: but owing to the low price in '48 and '49, it had to be sustained, in part, by donations. At the commencement of this year, by general approbation, the terms were changed to $1 per vol., of 12 numbers. This arrangement, so far as we have heard, has given satisfaction to all. The present year, the subscriptions have paid the bill of the printer, and given the Editor a small sum for his services; which, our patrons may be sure, has been a great help to us in our embarrassed circumstances; and but for this assistance, we know not what would have been our situation, as our difficulties had been increased, by one from whom we had expected help instead of hinderance.

We shall continue to issue monthly *only*, unless at least five hundred of our subscribers signify to us their wish for a *semi-monthly* before the middle of January. We do not wish them to do this by sending us *two* dollars for the year. Send us but one dollar, for twelve numbers, as usual; at the same time *pledge* us another dollar in case the semi-monthly issue is carried into effect. By this arrangement, we shall not feel obliged to publish more than once a month, and shall have no one's money in our hands beyond the volume. If any, however, choose to send us two dollars at once, they may do so with the understanding, that if we do not publish semi-monthly, they shall receive the value of the extra dollar in any of the books, pamphlets, or tracts, in our published list, at the wholesale prices.

It will not be forgotten that the terms of our paper are *payment in advance, in all cases.* TERMS: $1 for a volume of *twelve* numbers: for $5, six copies will be sent: for $10, thirteen. These are our regular subscription prices: but any person sending us $10 by the middle of January, shall have fifteen copies of the next volume, if they are all sent to *one address.* This offer can only apply within the United States.

"THE TWO THRONES."—The article on this subject, in the last Examiner, is published in a *Tract*, 20 pages, 18 mo. Price 2 cents: by the hundred, $1. 25; for a thousand $10.

1.	BOUND EXAMINERS:	for 48 & 49,	in 1 vol.,	$1. 25
2.	"	"	" 49 & 50,	"	1. 75.
3.	"	"	" 48, 49, & 50,	"	2. 25.
4.	"	"	" 1850 alone,	"	1. 25.

From these prices twenty-five cents will be deducted on either volume to paying subscribers for 1851. Of those numbered 1 and 3, we cannot supply more than about a dozen copies each; those will belong to such as first send the money for them, and it is the last chance for any ever to procure the Examiner for '48. Of those numbered 2, we can only supply about fifty copies. We have no occasion therefore, to urge any one to purchase Nos. 1, 2, or 3, as they will soon be all gone. For 1850, we will still supply in *sheets* at the subscription price; but the previous years we can no longer furnish in *sheets.*

"THE SPIRIT MESSENGER," published at Springfield, Mass., by MAN & AMBLER, at $2 per annum, has not been received since "Oct. 12." What is the matter? Do the spirits *forbid* your exchanging with us? If so, we suppose we shall have to forego the advantages of their communications; very

likely they do not find a "*correspondence*" in our spirit. It seems, however, that our old friend Sunderland has not been forbidden, as the Spiritual Philosopher now visits us regularly: and, for a paper of the kind, is ably conducted.

"THE ADVENT HARBINGER.—Once more we call attention to the Harbinger. It is published weekly at Rochester N. Y., by Eld. Joseph Marsh, at $1 per volume, of 26 numbers. It is a large Quarto of eight pages, and ably conducted: strong on the Life and Death question—or immortality *only* through Christ—and also, advocates, what we believe to be, the true Bible doctrine of the age to come, in its general features. Much as we desire to increase the circulation of the Bible Examiner, we wish no one to fail of subscribing for the Harbinger. Let none who have sustained that paper hitherto desert it now. Help on Br. Marsh in his good work. He offers the remaining copies for this year without charge to those who send him pay immediately for the next volume.

"STORRS VS. THE SCRIPTURES."—Under this caption, Rev. Luther Lee, editor of the True Wesleyan, Nov. 9th, gives us the following specimen of "logic," or divinity.

"Rev. George Storrs, in his last Examiner talks thus: 'Can there be such a thing as a soul without its being alive and conscious? If there are no souls, but what are alive, it is entirely superfluous to say 'living soul.' The expression 'living God,' occurs not less than twenty-five times in the Bible. David says, 'my heart and soul crieth out for the living God.' If there is no God 'but what is alive, it is entirely superfluous to say living' God."

We expected some of the logicians or theologians would take the bait and swallow the hook, when we threw out the scrap, in our last paper, from which our old friend Luther has made this extract for a short comment. We were not asleep, Luther, when we penned those remarks. We asked ourself—Is there any God but the *living* God? Paul says—"There be gods many, and lords many." Are they all *living* gods? Jeremiah says—"The gods that have not made the heavens and the earth shall perish * * * and there is no breath in them:" Jer. 10: 11—14. In distinction from these gods, Jehovah is called, verse 10, "the *living* God." Now, Luther, it is easy to show, from a multitude of texts of Scripture, that Jehovah is called "the *living* God" for this very reason, that there were gods who were *lifeless;* and it would be "entirely superfluous to say living God" if there was no such thing as gods who were without life. But my friend Luther is very guarded. He does not *affirm* there are no lifeless gods; but states a truth in such a way as to lead his readers to infer "Storrs is *against* the Scriptures." Look at his artful insinuation: it is as follows:—

"If there is no God 'but what is alive, it is entirely superfluous to say living' God."

Certainly it would be, Luther: and you know it, if your readers do not; and we trust they will see through your logic.

But, he adds: "Christ said, 'as the living father has sent me.' Is there a dead father, or did Christ use language 'entirely superfluous'?"

The Jews claimed—"Abraham is our father," and gloried in that relation; yet, in the same discourse, they said—"Our *father* Abraham is *dead:*" see John 8th. Then, Luther, there does really appear to be "a *dead* father:" and he was so dead, too, that Isaiah saith, he is "*ignorant* of us:" Isa. 63: 16. Our Lord Jesus claimed that his Father was "the *living* Father;" one not subject to death. But if there were no fathers who were subject to death, or "dead," the "language would be 'entirely superfluous,'"

Now, brother Logician, have you any more dust from the volcano of immortal-soulism?

"STORRS VS. WATSON."—Under this head the Wesleyan copies from the last Examiner our contrast between Watson and the apostle Paul. It reads thus:—

Watson says—"The Scriptures teach the introduction of a state of moral corruptness into human nature, which has been transmitted to all men." The apostle says, "Sin entered into the world and *death* by sin, and so *death* passed upon all men for that all have sinned,"—though all "had not sinned after the similitude of Adam's transgression." *Which shall we believe?*

On this the Wesleyan says:—

"Our brother does not quote the whole text from the apostle, which reads thus;—'By *one man* sin entered into the world, and death by sin.' He omits the words 'by one man.' The apostle also says, 'By one man's disobedience many were made sinners.' We think this goes as far towards sustaining Mr. Watson, as Mr. Storrs does towards overthrowing him."

Truly, our brother Wesleyan is "in a strait betwixt two." Paul ground Mr. Watson's theology to powder, and the Wesleyan tries to collect the dust. He trembles for Watsonism, and tries to make Paul speak in its favor, but all in vain. When Paul saith, "By one man's disobedience many were made *sinners,*" does the Wesleyan believe he meant "many were made *morally corrupt?*" for that is Mr. Watson's position. If it does believe that, it might just as well quote—"He [God] hath made him [Christ] to be *sin* for us, who knew no sin:" 2 Corth. 5: 21. Suppose we should say—"The Scriptures teach that God made Christ *morally corrupt!*" Would not the Wesleyan cry out—

"*Blasphemy*"! But the text we have quoted just as really proves that Christ was made morally corrupt as the text the Wesleyan quotes proves that Adam's sin made his offspring morally corrupt. We retort upon the Wesleyan in its own words. "Our brother" Wesleyan "does not quote the whole text from the apostle, which reads thus"—'For AS by one man's disobedience many were made sinners, *so* by the obedience of one shall many be made righteous.' Now, if in the first instance, the "many" [all men] were made *morally* corrupt, so, in the second instance, shall the "many" [*the same all* men] be made *morally pure*. Let the Wesleyan escape from this "strait" if he can. If it is "moral corruptness" that Paul speaks of, in this text, universal salvation is inevitable: and all the logic and divinity of Watson and the Wesleyan, put together, cannot escape this conclusion. It will be time enough for us to go into the exposition of Rom. 5th when the Wesleyan makes out a case of "moral corruptness" from the apostle's words there. We have no fears to measure "the sword of the Spirit" with it on the inherent moral corruption question. Christ was "made sin," by God,—*i. e.* morally corrupt—as really as mankind were made morally corrupt by Adam. Through Adam's sin "Judgment came upon all men to condemnation," and that condemnation was "dust thou art, and unto dust shalt thou return:" that, and that *only*, is the "*corruptness*" introduced "into human nature, which has been transmitted to all men." It is "*death*." It is in this sense, and no other, that men, *all men*, were "made sinners:" they were made subject to the *same death* that Adam brought upon himself by sin, though they "had not sinned after the similitude of Adam's transgression." In this sense God made Christ to be *sin: i. e.* he subjected him to the same Death to which Adam and his posterity were made subject, though he knew no sin. But God raised up his Son from the dead; and he thus became "Lord both of the dead and the living;" and "so" will as truly reverse death, or bring up *all* mankind from the dead, "AS" Adam the first brought *all* down to death; and this, whatever their moral character is. For no man shall finally die except by and for his *own* personal sins. We leave the Wesleyan, till we hear from it again, with the following text:

"What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—Ezek. 18: 2—4.

ELDER JOHN TATE.—Our readers will recollect that we published a note from this brother in the Examiner for June. That note was dated "April 13th, 1850," at "West Brewster, Mass." It was just after his trial by the New England Wesleyan Conference, and on the eve of his removal to the far west. Since that time till the past month we have not heard a word from him, and knew not his location. He was tried by the aforenamed Conference, for believing and teaching man is not naturally immortal, and that "all the wicked will God destroy." These points were called "*heresy*," by that body; and Bro. Tate was requested to desist from preaching as *a Wesleyan* minister while he continued to hold such sentiments. Some account of his trial was given in the True Wesleyan, which Bro. Tate stated in his note, above referred to, was "very partial and inaccurate." We give in this number of the Examiner a communication from him, just received from western Michigan, his present location. Though there is more mention of names than we would prefer, yet we feel it due to a brother, who has suffered, and is *still suffering*, for his faithful adherence to the grand gospel truth of Life and Immortality *only* in Christ, to let him tell his own story his own way. Bro. Tate's communication must be read with interest, as a chapter in the history of suffering for truth, and as it reveals the dread some minds feel at the effort of a brother to defend what he deems truth. The revelation to the Wesleyan Conference of the *fact* that ORANGE SCOTT,—the *founder* of their Church organization—was favorable to our views on the end of the wicked, it seems, affected their nerves a little; and the reply of Luther Lee, if sincere, was certainly a *great mistake*. Bro. Tate has given the true view of Bro. Scott's sentiment and expression. It was the arguments of those who wrote and spoke against the views we were then advocating, as published in our "*Three Letters*," that Bro. Scott said, "They appear to be *weak*, and many of them *ridiculous*." Let Bro. Tate's statement be read; and if any of our readers wish to know more of him let them read again his articles in the first numbers of the Examiner for this year, which they can turn to by the *Index* on last page of this number.

We hope our friends, E. Miller, Jr., and others, will make it in their way to put themselves in communication with Bro. Tate, and visit him, if possible. And if any have this world's good to bestow on such as have need, in order that they may devote their time to preaching, we think they may find Bro. Tate worthy of their aid, and in need of it. When he says, in a "private note," "I and my family, in all ten persons, have set down to many a scanty meal," &c., it makes us forget all the depri vations we have ever suffered, in our sympathies for a suffering brother. A word to the wise is enough. *Christ* is in his members. Read Matthew 26th, 40.

"MYSTERIOUS RAPPINGS," or *Spirit Manifestations.*—Our readers have doubtless all heard of some manifestations called "rappings" or "knockings," &c. Sometimes it has been said the whole is a fraud—that there is no reality in it: again, that the secret is out, that the operators had confessed the deception, and that the matter was dying away, and would soon cease, &c.

We really wish that such were the facts; but we are satisfied it is not so; and that it is on the increase and likely to spread more and more. Hence we feel called upon to say something on the subject. We do not intend to go into the details of the rise, progress, or operation of this new development; but it must suffice to say, that these "*Rappings*" commenced in the vicinity of Rochester, N. Y., about three years ago. It was opened by "strange noises" which annoyed the family where they were heard. Accidentally, it seems, it was discovered that by repeating the alphabet the mysterious visitors would spell out, by *raps*, such messages as they wished to communicate. While the alphabet was repeated there was silence till the first letter of the desired word was uttered when a *rap* was heard. Then the alphabet was commenced again and repeated till another rap arrested it on the next letter which was to form the word, and so on till the whole communication was made. Many strange things were by this means communicated. At length the rapping spread into different families and to different places. These circumstances were investigated by respectable and intelligent men, and committees; but, it appears, without detecting fraud in the persons through whom the communications were made.

For two years we regarded the whole matter as unworthy our attention, and as most likely a fraud practiced in some way by slight of hand. We have been, however, from testimony which we could not impeach, compelled to believe that there is a supernatural power connected with these operations; but our conclusions as to the character of that power is not at all in agreement with the claims set up for it. It claims to be the operations of the spirits of men who are dead: and, for the most part, to be the spirits of "*good* and *true*" men.

Already two papers are published devoted to this new development, *viz*: "The Spiritual Philosopher" and the "Spirit Messenger;" both in New England. The Philosopher, edited and published by La Roy Sunderland, thus announces a part of its object:

"Especially shall our columns be open for the influx of goodness and truth from the SPHERES above, between which and our own earth, audible, *tangible*, *ocular* communications have now been commenced. * * * * The good and true having cast off the outer form, the spirits of our brothers, our sisters, our fathers and mothers, our children, mingle in our presence, and attract us to the contemplation of those bright mansions where they exult in the beatific vision. Welcome, thrice welcome, happy, happy spirits! * * * * Through these pages [the pages of the Philosopher] shall congenial minds commune, and spirits mingle from the world above, with their loved friends in the sphere below," &c.

Thus, it will be seen, the Spiritual Philosopher is specially devoted to the communications of these spirits. Again, the Philosopher says—

"The language of most, and perhaps all, is, give us *light!* Let us *see!* Let us *hear!* Let us *know* if there is more to be known. No matter how it comes, whether by 'knocking,' clairvoyance or any other means, if we may but get the information we want."

Here is a full endorsement of king Saul's conduct, when abandoned of God and refused "*light*" from that source; he said—"Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." He wanted "*light*—give me light—no matter how it comes," he said. Such language, it pains us to say, looks as if the individual using it was abandoned of God to ripen for destruction. The feelings we have on this subject are often of the most painful character. We were once initmately connected with the editor of the Philosopher, and walked with him to the house of God in company: but *Pathetism*, and A. J. Davis' "Harmonial Philosophy" have led him, we fear, into a position that will terminate fatally. That we have reason for these fears, we shall show before we have done with the articles we intend to write on the subject.

We did not see the first seven numbers of the "Spirit Messenger;" but the eighth makes the following announcement:—

"The editors of the Messenger were desired to give their readers the following short, but significant communication, which was dictated by a spirit who was well known and respected while in the body:

'The world shall receive spiritual manifestations and communications soon, with great joy. Knowledge of God and Heaven will increase love and unity among mankind.'

"Our readers will be be gratified," [say the editors of the Messenger] "to learn that we are endeavoring to make arrangements, by which we shall secure one of the *best mediums yet developed in the world*, through which we may hope to receive communications for the Messenger of a high character, from some of the purest spirits of the second sphere. As soon as such arrangements are effected, the fact will be duly announced."

The italicising in this extract is ours. It covertly aims a blow at all the prophets, apostles, and Jesus Christ. All the communications from God, through the "medium" of prophets, apostles, and His Son, are now to be *eclipsed* by these "*best* mediums yet developed in the world!!" Again the Messenger says:—

"The century in which we happily live, is becoming replete with demonstrative realities of spiritual existence. While master minds have passed from earth to the spirit-land with only pleasing *hopes* of immortality, it is left to the present age to *know* and *feel* that man possesses within himself the elements of never-ending life."

We have called attention to this paragraph because it throws the "life and immortality, brought to light by the gospel," into the shade. The apostles and primitive christians had *only* "pleasing *hopes* of immortality;" but "the present age *know* and *feel* that man possesses WITHIN HIMSELF the elements of never-ending life." Thus the beloved disciple, John, was mistaken, according to these new "lights," when he said—"God hath given unto us eternal life, and this life is IN HIS SON: he that hath the Son hath [this eternal] life, and he that hath *not* the Son of God hath not [this eternal] life." 1 John 5: 11, 12. The Spirit Messenger goes on to say:—

"The unbounded field of light opened to us through the communications of our departed friends and associates, imparts new life, new hopes, new desires, through every avenue of the heart. Hushed be the unnatural fears of the future, oh, my soul!"

"Peace and safety" is the language of this extract; and another attempt is made to eclipse "the true light"—Jesus Christ—by this "*unbounded* field of *light* opened" by the "communications" of dead men and women!! The next Messenger that we received—No. 10—contained the following, which we insert entire that our readers may see the madness and folly of these communicating spirits and their adherents. It is a chapter of the "significant communications" spoken of in No. 8. "Henry Gordon" is a *clairvoyant.*

"A MESSAGE FROM THE DEPARTED."

"The most convincing and satisfactory evidences are now being presented to the world, showing that the era of spiritual communications has already commenced. In various ways, and through different mediums, the dwellers of the second sphere are manifesting their presence and intelligence; and since it is neither just nor wise to suppress truth, though it may be scorned and rejected, the follow- statement of facts, illustrative of a new mode of spiritual intercourse, is here submitted to the reader.

"On Thursday morning, Sept. 26th, as arrangements were being made for the regular mailing of our papers, a manuscript was found on a table in the back office of the Spirit Messenger, of a singular and mysterious character. A piece of common wrapping paper, as is used in the office for the purpose of making up bundles, was covered on one side with hieroglyphic characters, somewhat resembling the language of the orientals, the meaning and object of which was not readily perceivable. Knowing both from the nature of the characters themselves, and from the circumstances under which they were made, that they were not the production of human hands, and suspecting that the manuscript was given in fulfilment of a promise which had been previously made by the spirits, I experienced a feeling of intuitive satisfaction and delight, which arose from the consciousness of having been visited by some unseen intelligence. Mr. Henry Gordon, whose system forms a suitable medium for spiritual manifestations, being at the time in the place, I was induced to consult the spirits, through him, in regard to the source and explanation of the manuscript referred to. On inquiring if the characters were written by a spirit, I was answered in the affirmative; and to the question, how shall I obtain an explanation of the writing? the reply was given, "magnetize Henry." Mr. Gordon, however, not being then in a proper bodily condition to attain the necessary state of clairvoyance, this direction was not obeyed until the following Saturday evening, when, with the aid of slight manipulations, he passed into the superior condition, and voluntarily calling for the manuscript, proceeded to give an explanation of each character in order, making the following connected and beautiful message:

"Knowing the anxiety of minds to obtain information from the spirit world, and as in the present age the human mind is so expanded as to receive impressions and communications from the second sphere, we have taken *forms* to manifest ourselves in the presence of those mediums which are at Rochester and here in Springfield. It will be well for those mediums to be brought in closer union in order to manifest ourselves more freely among you. The intelligence which you are about to receive is from a *higher order of spirits* than have yet communicated to mankind. The visitations and manifestations from the spirit-world, are to *convince you of the immortality of the soul*—that the spirit is in a progressive state, happy with angelic hosts; to produce unity among mankind in order to promote happiness on earth, love of progression and freedom of mind; to lead you to fear not, but to spread the truth and light of the gospel, that the whole world may receive instruction through this mode of communication.

"Behold now is the day of rejoicing. Rejoice all ye that inhabit the earth. Behold the light of truth, love and unity is soon to expand your sphere of existence to a more perfect, quiet, and peaceful condition than the one in which you now exist. Let your hearts be cheerful and your minds free from sectarianism, in order to receive these communications unbiased and without prejudice—to receive them as heavenly mandates. In order to promote happiness on earth, you should receive these communications with free and pure minds, which will promote union of hearts and love, to the glory of your Maker.

Soon the world will receive further instructions respecting the spirits—their mode and manner of communication. Let there be an union in all your circles on earth. In divine love and affection, your friend,

LYMAN PHILLEO."

"The world to which this communication is addressed may not at present be prepared to receive and appreciate it, but having received spiritual direction to publish it in the Messenger, and having the satisfaction of knowing that it will gladden the hearts of the more advanced believers in the Harmonial Philosophy, it is a pleasure to brave the ridicule and detraction which may incident to its publication. It will be perceived that the above message contains an intimation of farther revealments *from a higher order of spirits than have yet held intercourse with the world.* Instead of yielding to the influence of sectarian prejudice and prepos-

sessions, how eagerly and gratefully should the soul receive these loving messages; for as cool waters are to the thirsty traveler, so to the weary pilgrim of life are glad tidings from the spirit home. It is only necessary to add, that the original manuscript of which the above is a translation, may be seen by those who desire it, at the office of the Messenger."

There are two points in this article to which we call special attention. First—The *high claims* set up by these spirits and admitted by the Messenger. Mark the language—"*A higher order of spirits than have yet held intercourse with the world.*" Now "angels" and the "Spirit of God" have "held intercourse with" men in days gone by; but this "higher order of spirits" is to be "exalted above all that is called God." We are right glad that they have thus early, but undesignedly, developed their true character.

The second point to which we call attention is *their work*—It is "*to convince you of the immortality of the soul.*" That is what we suspected. The Bible cannot be made to prove that doctrine; and there is but one testimony from Genesis to Revelations in favor of man's natural and inherent immortality, and that was given by the Serpent, *viz:*—"*Thou shalt not surely die*"—*i. e.*—"*You are immortal.*" This "higher order of spirits," that are to out-shine all that have "visited the world before," show that they are in league with the "father of lies." It may also be seen that the "peace and safety" doctrine, which Paul said would immediately precede "*destruction,*" is a general characteristic of this article. The Editors of the Messenger seem to think, "the world may not be prepared to receive" the "communication" of the spirit of "PHILLEO," &c.; but they publish it by direction of some "spiritual" agency! Now, we tell them plainly, "the world" *is* "prepared" for just such a delusion as is now coming on it; and we have no doubt you will have multitudes, yea, "legions" to swallow down these messages. We feel no inclination to "ridicule" these spiritual manifestations. It is too serious a matter for that. We are satisfied there is too much reality in the *manifestations*—saying nothing of this written document in the Messenger—and that it will most likely be a serious affair for the world before it ends. If we did not think so we would pass the whole matter in silence. To do so with our present conviction that there is a reality about it, would be to betray the cause of God and stamp us with the character of an unfaithful watchman. Those who are deluded as to the character of these spirits are the objects of our sympathy and pity, and not of our scorn or contempt. That they are imposed upon by "lying spirits" does not admit of a doubt, in our mind. That the testimony of these spirits is false, we have no more doubt than we have that the Bible is true; for, they fully contradict the Bible; and, not unfrequently, as we shall see before we are done, sneer at that book.

(To be Continued.)

THE SCRIPTURES READ—NO. IV.

By J. B. FRISBIE.

XV. CHRIST SHALL SIT UPON THE THRONE OF HIS FATHER DAVID.

And David's kingdom shall be established for ever: 2 Sam. 7: 16. I have SWORN unto *David* my servant, thy seed will I establish for ever, and build up thy throne, &c.: Ps. 89: 3, 4. But they shall serve the Lord their God, and David their king, whom I will raise up unto them: Jer. 30: 9; 33: 26. Ezek. 34: 23, 24; 37: 24. After the Resurrection, David is to be king. In that day will I raise up the tabernacle of David that is fallen: Amos 9: 11.

The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And hath raised up an horn of salvation for us, in the house of his servant David: as he spoke by the mouth of his holy prophets since the world began. Luke 1: 32, 33, 69, 70.

God *had sworn* with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: Acts 2: 30.

XVI.—THE WICKED ARE DESTROYED, BECAUSE THEY ARE NOT IMMORTAL.

Immortal soul is not in the Bible. This must be the plain reason why it is so often said in the Bible that the soul dies—and is saved from death, &c.: Gen. 12: 13; Job 33: 22; Ps. 33: 19; Isa. 38: 17; Ezek. 18: 4. 20; James 5: 20; Rev. 16: 3.

Job (4: 17) calls man *mortal.* And Paul writes, 1 Tim. 6: 16, God *only* hath *immortality.* So if man has immortality—*any part of him*—this would make a *plain contradiction* in the Bible. Again 2 Tim. 1: 10: Christ hath ABOLISHED DEATH, and hath brought life and IMMORTALITY to light through the gospel. Now see how this immortality is brought to light through the *gospel.*

Rom. 2: 7. To them who, by patient continuance in well doing, *seek* for glory, and honor, and *immortality, viz:* Eternal Life.

Now see where those receive their immortality for which they seek.

1 Cor. 15: 50—58. Now this say, *brethren*—at the last trump: for the trumpet shall sound, and the *dead shall* be *raised* incorruptible; for, this corruptible must put on incorruption, and this mortal must *put on immortality.* Thanks be to God, which giveth *us* the victory through our Lord Jesus Christ. Therefore, my *beloved brethren,* be ye steadfast, unmoveable, abounding in the work of the Lord, forasmuch as ye know that your *labor* is not in *vain* in the Lord. I give the context to refute the current idea that both just and unjust have an immortal resurrection, which the connection forbids.

Again: If immortality is something to be sought for, who dare say that any shall have it *but those?*

This presents an unanswerable reason why the Bible says that the wicked are destroyed, because they have not sought for immortality—therefore shall not have it.

Broad is the way that leadeth to *destruction:* Mat.

7: 13. Why? Because the wicked have not immortality. God is able to *destroy* both soul and body in hell: 10: 28. Every soul which will not hear that prophet shall be *destroyed*: Acts 3: 23. *Destroy* him with thy meat for whom Christ died: Rom. 14: 15. If any man defile the temple of God, him will God *destroy*: 1 Cor. 3: 17. The enemies of the Cross of Christ; whose *end* is *destruction*: Phil. 3: 18, 19. Who shall be punished with everlasting *destruction* from the presence of the Lord: 2 Thes. 1: 9. Them that walk after the flesh—these, as natural brute beasts, made to be taken and *destroyed*, speak evil of things that they understand not; and shall *utterly perish* in their own corruption: 2 Pet. 2: 12.

I most firmly and positively believe in the *destruction* of the wicked, because the Bible teaches that doctrine so plain, that the wayfaring men, though fools, shall not err therein: Isa. 35: 8. I will show another way to the same unavoidable conclusion that the wicked die the second death. Paul says, for since by man (Adam) came death, (not endless hell torments, as many suppose) by man (Christ Jesus) came also the resurrection of the dead: 1 Cor. 15: 21. This prepares us to conclude a third death to Adam, a death which is no death at all, but eternal life in misery, as is commonly believed, is not taught in the Bible—and then Christ's dying to redeem from this *third* death, by making an infinite atonement, to deliver from endless hell torment, is not so. This is the great *vail* of present sectarian delusion, to believe these falsehoods palmed upon them in the dark ages of superstition.

The highest penalty of God's law on Adam or any of his posterity is death. 'To dust thou shalt return.' The second death must be similar, or like the first. Whosoever believeth in him should not *perish*, but have eternal life (by faith and hope in promise)—shall not see life (everlasting): John 3: 15, 36.

Paul writes the definition of *perish—death* unto *death*: 2 Cor. 2: 16. I am bound to believe this definition. Can a man be tormented without end and yet not see life? believe it who can. The end of those things is death—the end everlasting life: Rom. 6: 21, 22. Can there be any thing beyond the end in the above contrast. Weak brother *perish* for whom Christ died: 1 Cor. 8: 11. Sin bringeth forth *death*. James 1: 15.

He that doeth the will of God abideth forever: 1 John 2: 17. The unavoidable conclusion is, he that doeth not his will cannot abide forever. Second death, Rev. 20: 14. This proves beyond dispute that the wicked are not immortal.

CORRESPONDENCE.

From Eld. M. Batchelor.

Br. Batchelor was formerly a minister in the Baptist Denomination.—Editor.

Pownal, Vt., Oct. 27th, 1850.

Br. Storrs.—I have wished to give my testimony in favor of the doctrine of immortality by Jesus. I have arrived at the full conviction, that man by having the breath of life breathed into him became a living soul; and, that as such he thinks, loves, envys, and hates; that when that breath goes from him, he can neither think, love, envy, nor hate; nor praise the Lord. This is the testimony of God, David, Solomon, and Hezekiah. That without a resurrection death would be the last end of man; and those that have fallen asleep in Jesus have perished: so says Paul. Then we may "eat and drink"—make the best of this life—"for to-morrow we die." 1 Cor. 15: 32. Then all our hopes would perish in the grave. So Job viewed it: Job 14: 11—16. But in the gospel we learn that Jesus has opened the way by which we can obtain a resurrection to life and immortality, to die no more. So saith Jesus, Luke 20: 35. Though all men that are in their graves shall have a resurrection, yet, only those that hear the word of God and keep it can rise to die no more. Eternal life is not forced upon man without his consent. He had no will in his creation. God brought him into being of his own will; and man, of choice, sinned, by which he forfeited his existence. Now, as many as believed him, [Christ] to them gave he power to become the sons of God; even to those that believe on his name: John 1st chap. Thus it is evident, that if men die in unbelief, they will die the second death, and be no more. Then will be fulfilled Isaiah 26: 14—"They are dead, they shall not live; they are deceased, they shall not rise; for thou hast visited and destroyed them, and made all their memory to perish." "Destruction will come to a perpetual end." Psalm 9: 6. Then there will be no more death.

We can see from this how God can be a God of love and yet punish the wicked: to let them die is the least he can do for them, and his universe at large. God is love. Jesus appears of double worth. With this view, not only do we obtain holiness and happiness by him, but our existence. Christ *is all*. I am sorry that I ever presented the character of God in a wrong light, saying that he would keep his enemies in existence for no other end but to torture them. But I obtained mercy because I did it ignorantly. I will do it no more. I would rather offend all men than offend God. I have no doubt Jesus will soon come, to the joy of all those who are suffering for their attachment to his truth. I am, as ever, yours; hoping for life only through Jesus at his coming.

M. Batchelor.

From Francis Bezzo.

Waterloo, Mich., Oct. 1850.

Br. Storrs.—It is nearly a year since I embraced the doctrine of Life and Death, as presented in your Six Sermons. Before I saw them I heard a sermon on the subject by Br. Curry. It puzzled me not a little. Soon after your sermons came into my hands. I read a little, and said—"Storrs is a fool." I promised the person who loaned me the book that I would cut your argumeuts all to pieces. But before I had finished reading, I found my head not shaped right to refute your position. And as for cutting the sermons to pieces, I have not been able to do it with all the tools immortal-soulists ever furnished. I have seen Luther Lee's work—or instruments—but with all his "axes" and "knives" I have not been able to do any thing to fulfil my promise, in cutting up the Sermons; so I confess the fact, that *I* was the "*fool!*" I have had interviews with Brothers, Curry, Miller, and Frisbie, to whom I presented the hardest questions I could think of; but they meet them all to my satisfaction,

and gave me great light. At length I heard Br. E. Miller preach a discourse on the Gospel; and notwithstanding I had heard a great deal of preaching, it seemed to me, that was the first time I ever heard the gospel. Thank God, my Maker, that I have ever heard the doctrine of Life and Death preached; and that he raised you up and gave you power to bring out of His word those subjects that once seemed dark and mysterious to me. Wrong teaching was the cause; but now they are all clear and plain.

Your brother, looking for the Lord from heaven to give me Immortality, eternal life, at his Appearing and Kingdom.

FRANCIS BEZZO.

FROM W. W. BUCK.

Fiskale, Mass., Oct. 25th, 1850.

BR. STORRS.—In the doctrine you oppose I was spiritually born and educated, and have carried it in my religious creed for more than 25 years, until by the blessing of God I have been permitted to see the Bible Examiner, your Six Sermons and other works now extant upon the subject. I thank Heaven that the views you advocate, have, in the providence of God, been permitted to pass under my eye; and such is my faith and confidence in the truth and soundness of those views, that I could wish them in every family, and entertained by every heart throughout the land.

Often times on my pilgrimage have I been brought almost to a dead stop in reflection upon this awful doctrine, the *Eternal conscious misery* of the *sinners* in the *torments of Hell;* and how often have I listened to everything capable of numeration, in attempts to describe the infinite series of years that the sinner must suffer as a reward for a short sinful career on earth. It is said, that the stars of the firmament (if numbered) the leaves of the forests, the spires of grass, the dust of the globe, and even the waters within our atmosphere reduced to the finest mist that floats before the wind, and all this multiplied by millions of ages, is but a faint description of the duration of the sinner's conscious existence in misery.

I believe this doctrine is at variance with the word of the Lord. And all that authors have written, and imagination conceived, about the Eternity of Hell torments, to be a device of Satan, a most stupendous fiction. I am seized with surprise that I ever entertained the doctrine for a moment.

I cannot conceive of anything so directly calculated to prejudice the minds of men against the glorious and merciful Sovereign of the Universe, and lead them to reject the blessed Gospel of his Son. Let the Bible Examiner, and other kindred prints, be spread far and wide, and we shall soon witness a lowering down of the tone of the preachers of righteousness upon the old miserable theory, and their energies turned to other and more scriptural motives to awake men from the death slumber of sin to a glorious and immortal life through Jesus Christ.

I most heartily subscribe to your views of immortality *alone* through Jesus Christ, and the sleep of the Saints till the glorious Resurrection.

Yours in Love,

WELCOME W. BUCK.

FROM HORACE EMERY.

West Townsend, Mass., Oct., 1850.

BR. STORRS,—I think the doctrine of life and death the best calculated to stop the mouths of the candid Universalist, and to arrest the skeptic who has been driven from the Bible by the preaching of the endless misery doctrine. I have scattered abroad several of your Six Sermons, also Dobney; and some in the orthodox, so called, and some in the Baptist church, have already embraced this sentiment: others are giving serious attention to the subject.

I have been reading in "Our Israelitish Origin;" and it does seem to me Mr. Wilson must be correct in regard to the origin of the Anglo-Saxon race. I find it a most interesting work; and many thanks to you as an instrument in sending it through the land. It cannot fail to attract attention from all who will look at its pages.

HORACE EMERY.

METHODIST PAPACY.—The following note is just received from Br. Thomas Read, New York, author of the articles "On the Immateriality of the Soul," and "True Source of Immortality." All the punishment we wish those would-be "lords over God's heritage" is, that they might be placed in circumstances that should compel them to read and ponder Br. Read's articles. Br. Read, has been a Methodist Preacher, we believe, about twenty years; at first in England; then for a number of years in South America, and since that in the city of New York.—EDITOR.

There is in the latest Methodist Discipline a Section describing the mode of dealing with those who sell spirituous liquors. At the end a clause reads: 'and other disorderly conduct.' This has been *wisely* construed as applying to me. The following has been drawn from it:

'CHARGE.'

'*Disobedience to the order and Discipline of the Church.*'

'SPECIFICATION.'

In publicly preaching and teaching upon the subject of religion, without authority from the church, and in opposition to its expressed will.'

Upon this they have tried and expelled me: thereby deciding that to preach and to teach religion without the authority of the Methodist Episcopal Church, is disorderly conduct and merits expulsion.

THOMAS READ.

THE "IMMATERIALITY OF THE SOUL."—The articles that have appeared on this topic in the Examiner this year, by Br. Read, of New York, will be published in a few days in a pamphlet, 24 pages, 12 mo., with covers. These articles have been called for in this form; and we have concluded to publish them immediately. The *price* will be *seven* cts. per copy; or $4 per hundred. Those who have specially desired this work published in pamphlet, will please send us the funds and the

amount they will take, with the least possible delay; as we have no funds to spare. We think a hundred thousand copies of it ought to be scattered at once. It will sweep away the refuges of lies in which immortal-soulism has intrenched itself; and shows clearly that the notion of the *immateriality* of the soul is neither Scriptural nor Philosopical. Br. Read has made important *additions* to the articles since they appeared in the Examiner, which increase their value. His articles on the "*True source of Immortality*" are to be continued, and other efficient labor may be expected from him, during the coming year, for our columns.

"STORRS' MISCELLANY."—This contains the Six Sermons—Unity of Man—Rich man and Lazarus—Second Death, by Whately—Can you believe? by Moncrieff—The Two Thrones, by Geo. Storrs, and the inquiry, Have the Dead Knowledge? bound in *one volume*, making 275 pages. Price 42 cts. One third discount to those who buy to sell again.

"DEMONOLOGY."—The Examiner for January will contain a review of Alexander Campbell's Lecture on this subject. Several other articles also will be published in that number, in which we trust our readers will take a deep interest.

HYMN BOOK—*Price Reduced.*—We have determined to put this work hereafter at the following low prices. Paper covers, *ten* cents single, or 15 copies for $1. Bound in plain morocco, 18 cents; or gilt, 25 cents. *One-third* discount from the bound ones at wholesale. This book contains 205 choice Psalms and Hymns, free from sectarianism.

POSTSCRIPT.—Just as our paper was ready for the press we received the following note, accompanied with an article for the Examiner, which will appear in January. We thank Br. Moncrieff for the communication, and shall look with interest for others from him, and hope that the friends of "Life *only* in Christ," in England, will help us in the same way. We shall certainly expect Br. Dobney will *Review* his *Reviewer*—D. N. Lord, of New York.

Musselburg, near Edinboro, Scotland,
Oct, 28th, 1850.

TO THE EDITOR OF THE EXAMINER: *Dear Bro.*—Accept my thanks for the Nos. of your publication, which come regularly to me. I read them always with interest, pleasure and profit. I send you an article which perhaps may fit your columns, and I may send you one at a time, if I am spared. The cause moves on quietly and surely. God prosper your labours, in the salvation of many souls, without which we all labour in vain.

Yours very truly, W. G. MONCRIEFF.

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